The Priest

Edited By Priests For Priests

Msgr. Brouwers and Lay Missionaries *(See page 275)*

April, 1957

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Social Security

AFTER April 15, 1957 none of us older priests will be eligible for Social Security.

We have not space enough for a detailed treatment of this subject but — roughly speaking — no matter when you get under the wire, they start sending you a monthly check at age 65. The amount of the check depends not on how much or how little you have paid in, but your average monthly earnings. Naturally, this is most advantageous to those in their 50's and early 60's. — As a matter of purely speculative interest, you are not taxed on any earnings over $420 a month. That's the ceiling.

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compensate for the leaking dollar.

We have discussed this with a number of pious and prudent pastors and every single one of them has gone in on the program. They see it not as "infra dig," but as a part of the same Government program that provides a post office, the F. B. I., Yellowstone National Park, etc. It is a partial return from all the taxes, direct and indirect, that they have been paying through all these years.

And certainly everyone can use a little spare cash in his old age, especially we priests. A neighboring pastor is saving to provide a memorial to his mother in the new church — a stained-glass window or two. Another is educating a mission seminarian to the priesthood. Another is accumulating a little fund to have Masses said for his soul after his death.

If you are not covered, take our advice and run, don't walk, to the nearest Federal building for the proper application forms. After this April 15th it will be too late. The door will be closed forever.

'What Is Billy Graham?'

WITH this issue we are beginning a three-part analysis of Billy Graham and his work. We feel that it will provide a fascinating case-history in contemporary Protestantism, as well as information that may be helpful in the pulpit and confessional.

Father Kelly, author of the articles, directs the Bureau of Information at NCWC.

THE PRIEST APRIL, 1957 VOL. 13, NO. 4

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St. Paul to Timothy (iv. 16)

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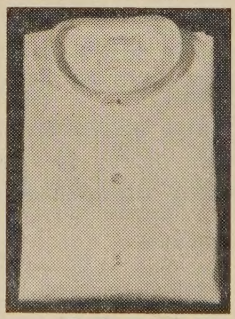

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Promotions And Honors

THE following six priests of the Archdiocese of Cincinnati have been named Domestic Prelates of His Holiness:

Aspian, Ralph A.
Boffa, Conrad H.
Haneberg, Basil A.
Huber, Aloysius A.
McCarthy, Edward A.
Vogelpohl, Henry J.

The following Cincinnati priests have been named Papal Chamberlains:

Connaughton, Edward A.
Graham, Edward J.
Kennedy, Francis B.
Schroder, Raymond J.
Staunton, John C.
Whalen, Earl J.

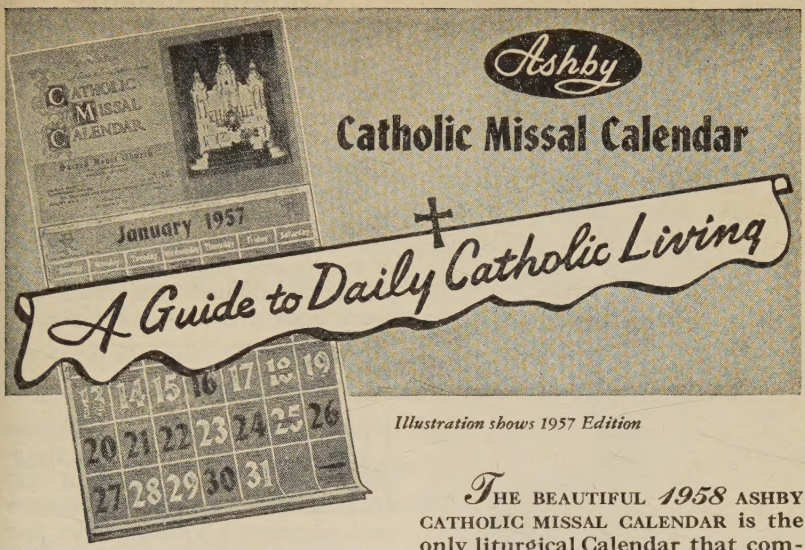
In the Archdiocese of Hartford, William J. Collins has been named a Prothonotary Apostolic;

Ten priests have been appointed Domestic Prelates:

Daly, William J.
Donnelly, Joseph F.
Doyle, Robert W.
Greylish, Thomas L.
Hines, Vincent J.
Kerwan, James P.
Quinn, John H.
Seiferman, Joseph H.
Shea, Edward J.
Wodarski, John P.

Fourteen Albany priests have been named Right Reverend Monsignori:

Archambault, Vincent de Paul
Burns, Edmund J.
Collins, John J.
Cunningham, Arthur A.
English, Michael F.
Gospodarek, Stanislaus M.
Fox, John J.



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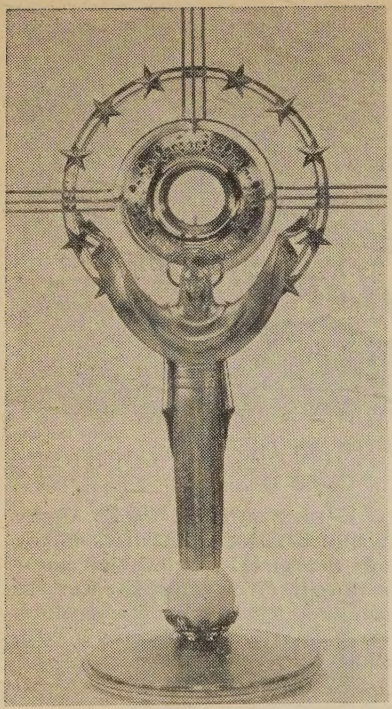

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McCall, John W.
McDonald, John F.
Murray, George M.
O'Connor, Emmet A.
Spina, Anthony S.
Surprenant, Augustin J.

Father Charles A. Hart, priest of Peoria and professor of philosophy at the Catholic University has been made a Domestic Prelate.

In This Issue

IN connection with Msgr. Brouwers' article on Lay Mission-Helpers, copies of the handbook of constitution and rule of life will be sent on request. Please send a few coins to cover printing and mailing costs. Naturally, Msgr. Brouwers will be glad to answer any questions or supply any other information desired. He can be reached at 1531 West Ninth Street, Los Angeles 15.

* * *

Copies of the short Profession of Faith quoted by Father Marbach under "Code and Cult" may be ordered from Our Sunday Visitor, Huntington, Indiana, at the following rates:

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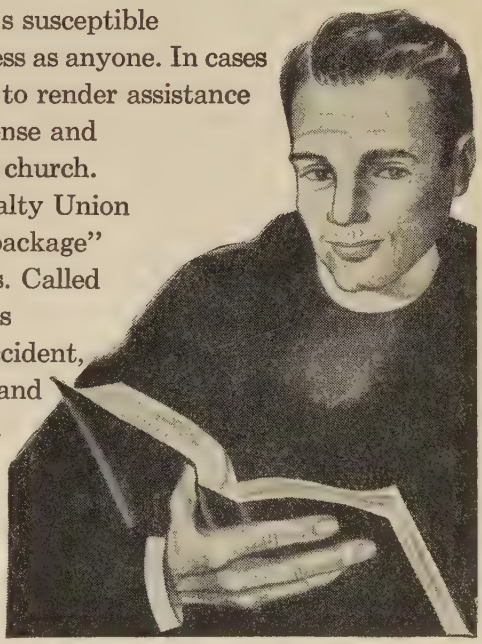

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For Your Information

ATTENTION has recently been called to the Rev. Samuel Ruiz, who is said to lecture against the Church on occasion under Protestant auspices.

According to NCWC News Service, he is presently on the staff of the International Students, Inc., an Evangelical organization with headquarters in Washington, D.C., which contacts foreign college students, chiefly from Latin American countries, in the U.S. He was associated with Christ's Mission in 1953, and for a short time was on the editorial staff of the anti-Catholic magazine, The Converted Catholic.

The Rev. Mr. Ruiz says he was on the faculty of two seminaries in Colombia, was diocesan director of Catholic Social Action, and was also private secretary to the Bishop of Medellin. Inquiries of Church authorities in Colombia bring the information that he never held a major Church assignment, and he was never a Bishop's secretary.

The Rev. Ruiz has been quoted here as saying he "hopes to send 10,000 lay missionaries back to Latin America through returning students who have found Christ." He carries clerical letters of recommendation and has spoken to students in secular universities in a half-dozen states. In some instances, Newman Club chaplains have unwittingly arranged for him to speak to Catholic students.

We are informed that the Rev. Mr. Ruiz was born in Colombia on January 1, 1911, and was ordained on November 15, 1936, for the Diocese of Jerico. He worked in that diocese and also in the Dio-

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cese of Antioquia. In 1950 he was appointed by the Ministry of Public Education to a teaching position in the School of Social Service in Cartagena. Within a short time, he incurred the displeasure of his ecclesiastical superiors and was told to leave the city. He is also said to have had difficulties while stationed in Fredonia in the Diocese of Jerico. In 1953, he came to the United States without permission of his superiors. His difficulty is said to stem from an instability dating back to his seminary days.

At a meeting of Latin American college students in Washington, D.C., last August, there were present a woman described as his wife and young children described as his children.

Some Reactions To The Budget

WE wrote our editorial on the Eisenhower budget considerably in advance of its appearance because of a change of schedule in OSV's press room, occasioned by the extraordinary welcome which My Daily Visitor has received. Consequently, we were unable to wait for the public reaction to the budget.

Former President Hoover's address on the night of February 4, pleading for economy and threatening a depression, certainly met with an instant sympathetic response. The next day the stock market went into a marked decline—which means that the business world at least realizes the gravity of the situation.

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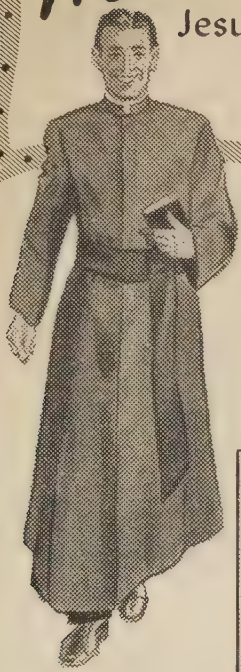

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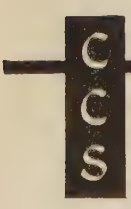

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address of Indiana's new Governor, Harold W. Handley. Said the *Indianapolis News,* "Governor Handley rightly warned that Indianaians must never forget that their state is indeed sovereign—a sovereign state in a Federal republic —and that they must ever resist excessive central control." The paper concluded, "If Governor Handley stands fast by his deep sense of conservatism . . . Indiana may look forward to four years of good government as a sovereign state." *The Indianapolis Times* praised the inaugural as "forthright," "thoroughly American," and "politically courageous."

Secretary Humphrey's criticism, too, is said to have met with approbation in the form of a huge volume of mail.

Here are some comparisons in details between the latest budget and the Truman budget for 1948-49 as reported by *Human Events:*

In fiscal '49, the information service (now USIA) cost $15 million; next year's, $175 million. Public assistance during the recession year 1948-49 cost $931 million; for next year, $1,684 million.

Public health: for '49, $174 million; for '58, $606 million.

Education, for '49, $65 million; for '58, $538 million.

Agriculture, conservation, etc., for '49, $3.5 billion; for '58, $5.5 billion.

Over-all total, for '49, $39.5 billion; for '58, $71.8 billion.

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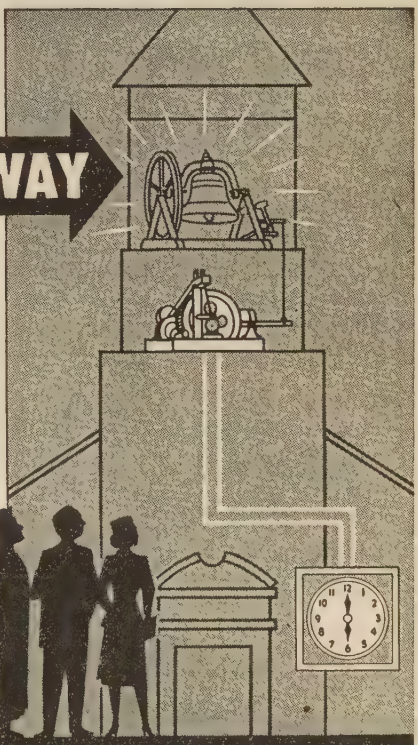

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priations for public health and education. Everyone, of course, is for health and education, just as everyone is against sin. These two are possible open doors to socialism.

The Children's Mass

IN a recent issue, we despaired of ever getting the children from our parochial school to Mass on Sundays. We invited comment from our readers but the problem must be well nigh insoluble, for only one came forward. His letter is at the other end of the magazine.

However, we stumbled across one method that seems to be working for Maryknoll in Chile and Peru. Each child receives a Mass-attendance card to be handed in at Mass on Sunday.

According to Father Martin F. Murphy, M. M., when the system was started, "Children's Mass attendance jumped from 30% to 85%. When any class achieved 100% and all its members went to Communion for four Sundays they received a beautiful crucifix for their classroom. But the children seem to be more interested in the stamps on their cards," Father Murphy reports. "For the first semester 1,200 came without a miss. To these we gave a little paper banner that said 'Sunday Mass 100%.'"

The Impediment Of Affinity

THE Sacred Congregation of the Holy Office has issued a de-

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cree clearing up an important point regarding the marriage impediment of affinity.

Affinity is the relationship acquired by a married person to the blood relations of his or her spouse. Just as marriage is forbidden within certain degrees of blood relationship, so is it forbidden between persons with a close affinity. For example, a man may not marry the sister of his deceased wife without a special dispensation.

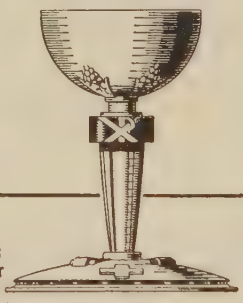
The Holy Office decree concerned the effects of Baptism on affinity. It gave an affirmative answer to the question. "Does the affinity acquired by marriage with the blood relations of a person's spouse before Baptism constitute an obstacle to marriage if even only one of the spouses is baptized?"

With the approval of His Holiness Pope Pius XII, the Holy Office has decreed that the affinity existing between unbaptized persons and the blood relations of their spouses remains even after Baptism, and constitutes an impediment to marriage.

Please send 200 more copies of MY DAILY VISITOR. I hope you can have them here for distribution next Sunday.

I congratulate you in providing so practical a booklet. Your thought for the day is an excellent idea.

Rev. Edward S. de Courcy
Church of St. John
St. Paul 6, Minn.



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The Priest

THE PRIEST APRIL, 1957 VOL. 13, NO. 4

Editorial Comment

The Liturgical Movement, 1957

NOT too long ago some of us priests quite by accident began a reminiscent discussion of the liturgical movement. No one knows how these things start, a chance remark, a news item in the Catholic press, some practical problem . . . The result is what is known honorably "in the trade" as a clerical bull session. In any case, each of us began to dredge his memory for details of what the liturgical movement had meant to him in his seminary days. Here one should add that this covers a span of some twenty years.

What we found was by no means to the credit of something we should now put in quotation marks thus—"liturgical movement"—to distinguish it from something which we are about to deal with later in this same editorial. The unhappy fact was that we pretty well agreed in recalling the movement as something which involved the unusual, the esoteric, and even the lunatic. It would be impossible without a tape recorder to give an adequate summary of what various members of this little informal symposium had to contribute. Allowing for the vagaries of one's memory, this is the substance.

In those days with a discouraging unanimity we associated the "liturgy" with a preoccupation about specific details. It seemed to us that the "liturgical" seminarian in our midst was anxious almost exclusively about what was then inaccurately called gothic vestments, the designing of his chalice, the idolatry of plainchant, modernistic art and the like—issues which to the rest of us, however interesting in themselves, seemed somewhat remote from pastoral problems and our future lives in the ministry.

A younger priest in our midst recalled that one should add to this list of topics the

burning question of the Offertory Procession (this stuck in his craw) and another added that he still remembers somewhat acrid disputes about the altar *versus populum*. His impression, rightly or wrongly, is that the self-constituted liturgists somehow felt that the future of the Church depended on all these externals, that this was the essence of the Good News Our Blessed Lord revealed to us.

Not too long after this discussion, we ourselves recalled an exchange of letters with two outstanding and true liturgists which took place only a few years ago, a completely friendly exchange that benefited all concerned. Fortunately for our purposes, we were able to find a few of those letters still extant, at least enough to refresh our memory. The issue, then, seems to have been the bad publicity the liturgical movement was receiving at the hands of soi-disant devotees who, we contended (and they agreed), actually did the cause a lot of damage.

Worst Enemies

We wrote, in part, "these people are your worst enemies. They are also termites in the whole liturgical edifice. I recall years ago my having to overcome prejudices against the movement I now accept as wholesome and providential, prejudices which rose from contact in my student days with just such people . . . Lord deliver us from our friends. The trouble also is that some who lack the intelligence to weigh issues or to put them in focus spew out garbled versions of what has been said. God only knows how any cause can disassociate itself from such people."

One of the liturgists answered immediately that he was more acutely aware of the problem than we—"We have a wide lunatic fringe trailing after us in the dust!" The other asked us to write an article that would drag out these issues into public notice. He welcomed the possibility of clearing the air and repudiating much of what had been offered illegitimately in the name of the liturgy. Why we did not do the article then we cannot say.

However, as things have turned out in subsequent years, it is probably all to the good that we did not. The point is that in 1957, we can write with an attitude which is almost the opposite of our attitude in 1951. Not that any factual detail has to be changed but that since the publication of *Mediator Dei* the Holy Father himself has blessed the genuine liturgist and his labors, has enunciated the great fundamental principles of the whole movement, has taken the lead himself and has provided the only effective means for the control of the crackpot and the

irresponsible enthusiast, the promulgation of the truth.

These thoughts kept coming back to us again and again still more recently as we worked our way gladly through an altogether admirable study, *The Mass and Liturgical Reform,* by Father John L. Murphy. (Bruce Publishing Co., $5.95.) Father Murphy knows what the liturgy is—and we hasten to add that we are not thus damning with faint praise, for some others conceivably still do not; he has read widely in the best authorities; he is judicious; and he recognizes that his remarks are often his own, are tentative, and are offered explicitly for discussion. In other words he foreswears that dogmatism which often enough caused bad will in the past, a dogmatism which flourished usually in the areas where there were the least number of reasons for coming to positive conclusions. "There are things we ought to discuss intelligently," he says, "no matter what our final conclusions might be." And he is right.

Public Worship

He makes his own, as his guiding thought, the notion of the liturgy which Pope Pius has proclaimed to us. The Holy Father in *Mediator Dei* wrote: "The sacred liturgy is, consequently, the public worship which our Redeemer as Head of the Church renders to the Father, as well as the worship which the community of the faithful renders to its Founder, and through Him to the heavenly Father. It is, in short, the worship rendered by the Mystical Body of Christ in the entirety of its Head and members."

While seeing the tremendous relevance of the liturgy, Father Murphy does not attempt to assay the whole modern world in terms of it. He is guided here undoubtedly by the spirit of the 1945 Lenten Message of the Holy Father who, while deploring the loss of the supernatural in the modern world, eschews any too facile analysis of the cause. Said the Holy Father, "One has sought to explain such a state of soul as a fault of the liturgy of the Church. One has believed that it would be enough to purify the liturgy, to reform it, to set it in greater honor, to effect that those now wandering would return to the path of the holy Mysteries. He who reasons thus shows that he has a very superficial understanding of this anemia and spiritual apathy. Its roots lie deeper."

Father Murphy, then, does not make it a substitute for theology—as if that were possible. He sets it in a well-rounded context of theology, history, psychology and the pastoral ministry. The liturgy may well be described in his terms as "the sensible and visible expression of dogma and faith, both in words and in

glorious imagery." His argument, incontestable, is that the Church of Christ has need of a liturgy to express its inner life, to supplement mere human words, to satisfy the desires of the heart. In it the heart shows its love, "it enlists the human body to portray that inner sentiment: a genuflection, a prostration is pressed into service." Ceremonies, music, architecture, elegance of appointments and beauty of vestments, these are all empty unless they serve the inner religious spirit.

The liturgy is a most effective tool of our pastoral ministry, should be looked upon as such by us, and consequently put to its best use. As Father Murphy states his case, "in this generation of crisis, Christianity faces a number of special problems; and the liturgical movement at the present time is motivated chiefly by a consideration of those needs." Antiquarian interests, rubrical correctness, art for art's sake, the fascination of novelty—all these things stand to one side. The liturgy "looks, rather, to the needs of the Christian people, to the life of the Mystical Body."

As a matter of sober historical fact, what other reason can one find for recent innovations, say, in the ceremonies of Holy Week, than an expression of this outlook? Thus it is that the Church has implied the need, not to say the legitimacy, of change by explicitly making changes herself. The liturgy, as the Holy Father has told us, includes both the divine and the human element. The former as instituted by God cannot be changed in any way by mere men, "but the human components admit of various modifications, as the needs of the age, circumstance and the good of souls may require, and as the ecclesiastical hierarchy, under guidance of the Holy Spirit, may have authorized." One clearly recognizes here the principle of authority; but one should be able to see quite as clearly a kind of Magna Charta for liturgical studies, congresses and personal research.

Reform Of The Mass

It would be interesting to our readers were we to have space to outline some of the things Father Murphy discusses as he applies these general observations to the question of the reform of the Mass. But you must go to the book itself for this, and we urge you to do so. Perhaps it would not be amiss to offer some impressions: provided that we acknowledge them as our own interpretation, not hang them like an albatross around the author's neck; provided, too, that we confess we do not write as experts and that we are prepared to have experts make precisions.

One may thus tentatively assert that the Mass as we now

have it cannot be understood without a considerable knowledge of history. Today the priest at the altar does things which in a sense he does not understand, which, indeed, cannot be understood *today*. May it be said reverently that some things are difficult to understand because they have lost their original purposes. They make sense in that, basically, our prayers remain as lovely and significant as ages ago or that we attach new meanings to sacred actions.

One must also be aware of the part the people once played in the Mass and how it grew out of their very participation. Our Lord presided at a simple ceremonial meal to which He added the tremendous and startling innovation *Hoc est corpus meum*. St. Paul himself records the changes the people had made in the Mass by his time, saving always the essentials. Further history has preserved addition after addition. The result is that our modern Mass represents a two thousand year old series of accretions. It is worship and psychology and dogma and history circling the great central truth of the Sacrament and incorporated in a still impressive liturgical act.

At this stage the question arises in the mind of the liturgist; Might there not be still more changes feasible to meet the needs of the twentieth century? Some of them might actually be a step into the past, the restoration of something which has disappeared. Others of them might be an advance towards the future.

Thus in effect the liturgist argues. Only one who clings to earlier misunderstandings and misconceptions (whoever may be responsible for them) can fail to hail the increased interest in such matters with sympathy, enthusiasm and cooperation. This or that liturgist may make mistakes in judgment or in emphasis or (not impossibly) in doctrine but it is not the liturgical movement which is responsible here. To err is human.

One need only remember as a corrective to one's apprehensions or alarms: "The Sovereign Pontiff alone enjoys the right to recognize and establish any practice touching the worship of God, to introduce and approve new rites, as also to modify those he judges to require modification. Bishops, for their part, have the right and duty carefully to watch over the exact observance of the prescriptions of the sacred canons respecting divine worship. P r i v a t e individuals, therefore, even though they be clerics, may not be left to decide for themselves in these holy and venerable matters..." (Mediator Dei, No. 58)—G. J. Gustafson, S.S.

Holy Week Changes, 1957

Walter J. Schmitz, S.S., S.T.D. *Solution of practical difficulties*

SINCE the International Liturgical Conference was held last September in Assisi rumours had been numerous about prospective changes, particularly those that would affect the Holy Week ceremonies. In a document dated February 1, 1957, the Sacred Congregation of Rites has set forth additional changes. Rather, we might speak of them not as changes but as modifications. Any new system or plan affecting a great concourse of people is of necessity subject to adjustment. How much more true is this when the entire Catholic world is affected! The Holy Week changes of 1956, the greatest in liturgy in a period of over four hundred years, and now these new modifications will make for a more perfect rendition of the ceremonies while at the same time they reveal the solicitude of the Church for her faithful.

His Eminence, Gaetano Cardinal Cicognani notes in this document that the original decree and instruction of November 16, 1955, is still in force with the exception of those points modified by the present document. Emphasis is again placed on the solemnity of the Holy Week ceremonies and that wherever possible, these services should be conducted solemnly with deacon and subdeacon. Where this is not possible due to a lack of men for ceremonies, the simple ceremonies should be performed with the greatest solemnity.

The decree mentions a new idea in ceremonies, completely foreign to the present-day manner of carrying out the liturgical ceremonies. In small communities and in out of the way places where only two priests are present or one priest and a deacon, an intermediate form is permitted, a ceremony between the solemn and simple rites. This celebrant-deacon combination has been used in various monastic rites and it is now introduced into the Holy Week liturgy for a "more decorous celebration of those functions which are undoubtedly the most solemn of the liturgical year."

The document in setting forth this idea states: "Where the liturgical actions of Holy Week are done in the simple rite, if there is another priest present, or at least a deacon, he can vest as a deacon, chant the Gospel when it occurs, or the Passion (the celebrant reserves for himself the part of the Christus) or the Exsultet

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An editor of The Priest, Father Schmitz also contributes to the American Ecclesiastical Review, and Emmanuel. He is on the faculty of the Catholic University.

or even the lessons and 'invitationes' with Flectamus genua *et* Levate, or Benedicamus Domino *vel* Ite, missa est; *uno verbo, partes diaconi congrue absolvat.*" In carrying out this part, the deacon would observe the rubrics outlined for him in the solemn ceremony. Thus we note that this intermediate form is permitted in order to add more solemnity at churches where the solemn ceremony is desired but is impossible due to circumstances beyond the control of the local clergy.

The one great objective of these various changes, as was manifest during Holy Week of 1956, was to have the laity participate more intimately in the execution of the liturgical services. That was clearly evident on Palm Sunday or as the Sacred Congregation of Rites prefers to speak of it, the Second Sunday of Passiontide. The faithful no longer observe passively the blessing of the palms but now are to take an active part in the procession immediately after the blessing and the distribution of the palms. The new instructions for 1957 emphasize more positively the lay participation in this procession.

It is highly recommended that the blessing take place at some other building suitable for such a ceremony, or at an outdoor shrine or just in the open before the processional cross. From there the faithful join the priest in the procession of the palms to the church where the ceremony is concluded and the Mass begins. This new decree specifically makes mention that "sola ramorum benedictio, absque subsequenti processione et Missa, celebrari non licet." The Sacred Congregation makes a further concession and adds that where the late afternoon Mass has proven very beneficial and attracted sufficiently large crowds, the Most Reverend Ordinary may permit the blessing of the palms, procession and Mass at that hour, provided, however, that this ceremony has not taken place on the morning of that day.

Holy Thursday

On Maundy Thursday when we commemorate the institution of the Holy Euchairst, devout Catholics have always received Holy Communion. The problem that confronted Bishops and priests last year was how to take care of all the faithful who wanted to receive Holy Communion, at only one Mass between the hours of 5 and 8 p.m. A very short time before Holy Thursday, a goodly number of Bishops were given a special indult for Holy Thursday of 1956, which permitted besides the Mass scheduled at the Cathedral for the consecration of holy oils, a morning Mass in parish churches to relieve the crowded conditions and to give all of the faithful an opportunity to receive their Eucharistic Lord.

Cognizant of this situation,

again the Church as a devoted mother tries to remedy this situation. The time for the Mass on Holy Thursday is extended, so that effective this year the Solemn or Sung (principal) Mass takes place between 4 and 9 p.m. Where pastoral reasons demand it, the Most Reverend Ordinary may grant permission for one or two low Masses in each church besides the principal Mass at which time the procession to the repository takes place. The new document specifically states that these additional low Masses must be offered between the hours of 4 and 9 p.m. In this way, practically all of the faithful will have an opportunity to receive Holy Communion and at the supper hour commemorative of that sublime banquet when the Eucharist was instituted.

Care Of The Shutins

Furthermore, to demonstrate his solicitude for his children, the Holy Father permits Holy Communion to be distributed to *all* of the sick, either in the morning or in the afternoon of this day when we commemorate the solemn institution of the Eucharist. Last year and in previous years only the *sick dying* and not all of the sick were given this privilege of receiving Holy Communion on Holy Thursday.

The decree of February 1, 1957, repeats what had been stated in the "Maxima redemptionis nostrae mysteria" of November 16, 1955—namely, that after the Gospel of the Mass on Holy Thursday there should be an instruction or homily on the Eucharist. The actual notation reads: "Valde convenit ut in missis quoque lectis supra recensitis celebrans, post Evangelium, fideles breviter alloquatur de potissimis hujus diei mysteriis."

The hours to which we were limited for the Good Friday Communion Service presented a very great problem for many priests in the first year of the Revised Holy Week schedule. Since the Tre Ore was an accepted service in the United States, and since the hours from twelve noon to three in the afternoon were solemnly observed by Catholics and non-Catholics alike, priests found it difficult to adapt themselves to this new legislation of having the Communion Service begin around three and no later than six. When the Holy See asked the Bishops of the entire Christian world to make a report on the new Holy Week services, many of the American Hierarchy presented the Good Friday problem of blending this new ecclesiastical legislation with what had become an accepted American tradition. The new decree of 1957, amplifying the Holy Week regulations of 1956, permits the Good Friday services now to take place between the hours of twelve noon and nine in the evening. However, the decree instructs that whenever

or wherever possible the Communion service should take place as close to three in the afternoon as possible, since it is an accepted tradition that the death of the Crucified took place at that hour.

Adoration Of The Cross

Since one and only one service is permitted on Good Friday, all churches were crowded to capacity. The new instruction insists that there is to be only one service in each church. However, the pastor of two parishes may have the Good Friday service in both parishes, provided that they occur between the specified hours of 12 noon and 9 p.m. Given that many of the faithful had to stand for this Communion Service, great confusion resulted when the adoration of the Cross took place. Some of this could have been eliminated with a well arranged system devised by the ushers and very probably will this year, now that we have seen the actual operation of the services on Good Friday. Again in the report made to the Holy See this problem loomed large in the minds of the clergy and Bishops.

As a result, the new decree states that after the clergy and various ministers of the ceremony of Good Friday have made their adoration, the celebrant may approach the altar and raise the Crucifix before the faithful who kneel briefly in silent adoration. This new ceremony is strictly optional. The decree warns further that this is not to be done as a time-saving measure and that the Improperia and other specific chants are to be sung or recited.

We are reminded in this document that Holy Communion is distributed only during the actual service and not before or after. Likewise, outside of this service, Holy Communion is to be given not to all the sick but only to the dying. It further adds that wherever the Holy Thursday ceremonies have taken place, the Communion service proper to Good Friday must of necessity be celebrated.

The Holy Saturday or Vigil service remains unchanged. However, the Holy See emphatically states in this new decree that the Vigil service is to begin at such an hour that the First Mass of Easter begins around midnight of Saturday. It states further that Ordinaries may grant permission for this service to begin earlier (at sundown) "ubi tamen, ponderatis fidelium et locorum peculiaribus conditionibus, propter graves rationes ordinis publici et pastoralis, de judicio Ordinarii loci, horam celebrandae vigiliae anticipari coveniat, haec inchoari non potest ante diei crepusculum, aut certe non ante solis occasum." It continues that permission by the Ordinary to anticipate the Vigil service is not to be given "indistincte vel

generaliter pro tota diocesi aut regione, sed tantum pro iis ecclesiis vel locis, ubi vera urgeat necessitas."

Doubts in the minds of some priests are cleared up in this new decree which states that the Vigil service of Holy Saturday may be conducted in churches and oratories, even though the Holy Thursday and Good Friday services were not celebrated.

Thus we see that the regulations set forth in the decree of February 1, 1957, are offered as a solution to certain practical difficulties expressed by Bishops throughout the world in their reports on the use of the reformed liturgy in their respective dioceses. Certainly all will agree that these modifications will be tremendously helpful for a deeper appreciation and a fuller participation of the faithful in these most impressive liturgical services.

First Irish Astronomer

The first Irish astronomer of whom we have certain knowledge was St. Virgilius.

The Annals of the Four Masters chronicle his death in 767; "Ferghil, the Geometer. Abbot of Achad-bo, died in Germany in the 13th year of his episcopate."

St. Ferghil was one of the many Irish missionaries who went to the Continent from the seventh century on, bringing back the tradition of Latin culture to Western Europe. He succeeded another Irishman as Abbot of the monastery of St. Peter in Salzburg.

While Abbot he came in conflict with the great St. Boniface in what became a *causc celebrc* of the Middle Ages. The conflict arose from Ferghil's speculations on the shape of the earth, the existence of the Antipodes and of dwellers on the other side of the earth.

St. Augustine, in upholding the doctrine of the unity of the human race, which did not seem reconcilable with the theory of the Antipodes, had cast the great weight of his opinion against such theories, but this did not prevent Ferghil from expounding a new theory.

However, Ferghill's treatises are lost—though we know he was exonerated in his dispute and made Bishop of Salzburg.

—*Anglo-Celt.*

How To Increase Vocations

Tips from a veteran

J. Cyril Dukehart, S.S.

MY purpose here is to offer a few suggestions based on my experience as unofficial promoter of vocations in the Archdiocese of Seattle for many years. In his books *Recruiting for Christ* and *For More Vocations,* Father Poage has given in detail techniques for vocation programs as well as promotional ideas. However, there are a few things I would like to emphasize.

It is often said that parish priests are not sufficiently interested in vocations. This is not true. It is not lack of interest that is responsible for so few vocations for most parishes, but a lack of *method* in fostering vocations. When priests are successful in various fields of parish work, it is always (next to prayer and hard work) due to a good method of approach. This is particularly true in financial matters, but it is true in other endeavors also—such as, convert-making, census-taking, teaching, organizing, etc. The same must be true of vocations. There will be little or no success without a method carefully worked out and perseveringly applied.

I would respectfully suggest to you a concrete method of fostering vocations to the priesthood which has proved successful on the parish level.

1. Prayer

a. Have a novena for vocations in the parish once, or even twice a year in October and March. (The March novena might end on the feast of St. Joseph.)

b. Distribute a card with a prayer for vocations (a new one each year) among the people. Say this prayer after Mass particularly during October and March. This prayer should be recited in school at the beginning and end of each schoolday during these months.

c. If there is a convent or monastery which you help support, ask them for prayers for vocations in your parish.

2. Preaching

a. Have at least two sermons a year on vocations at all Masses on specified Sundays.

b. Read from the pulpit the Bishop's Pastoral Letter on vocations, should he write one. Print excerpts in your parish bulletin.

3. Diocesan Vocation Program
Support it wholeheartedly.

4. Adult Education
However zealous and untiring our priests and nuns

Father Dukehart is president of St. Charles' College, Catonsville, Maryland.

may be, they must have the material to work on for vocations, and that material is the product of our Catholic homes. We have set up excellent vocation programs for our children, but it seems to me that we have sadly neglected the education of our Catholic adults in the matter of vocations. A Catholic should be at least as well informed about the education of his priests as he is about the training of officers at West Point, Annapolis, or Pensacola. From the cradle to the grave, the Catholic must depend on the priest for his salvation. It is the priest who will bring God to the layman and the layman to God. Hence, films, slides, talks on seminary training and priestly work should be given to Mothers' Clubs, Fathers' Clubs, Sodalities, Holy Name Societies, Knights of Columbus and other groups of Catholic laymen and laywomen. Confraternity of Christian Doctrine meetings, on the parish level, should include such talks and films.

The Future Parents

This educational approach makes it desireable to show such films and give such talks in every girls' high school and college. These girls are the future mothers who in the not-too-distant future will have to deal with their children who want to become priests or nuns. The same approach sould be used in boys' high schools and colleges. The young men there are the future fathers of our priests and nuns and will have to understand the priesthood and religious life as "a way of life" to which their children may aspire. We all know that if we could overcome parental objection and misunderstanding, we would almost double the number of candidates for the priesthood and especially for the religious life of our Sisters. The only way I can think of to eliminate this source of "leakage" is to educate the laity. This is best done on the parish level through already existing parish organizations.

What we have outlined so far is essential or necessary but requires little effort because it fits easily into the existing parish organization of prayer, preaching and programming for various adult societies.

The next two steps in the method require good judgment, diplomacy and, above all, time and shoe leather.

5. "He (Andrew) found his brother, Simon . . . and led him to Jesus."

   From the sixth grade in your school (or even the fifth grade), select a num-

ber of boys who have excellent Catholic backgrounds, excellent moral qualities, and who are in the upper third of their class scholastically. Put the notion of the priesthood in their minds. Mention to the parents of these boys the possibility of their sons' vocations. Visit the home for this purpose. Not infrequently it is discovered that parents need to become accustomed to the idea of having a vocation in the family and of realizing their responsibility of providing in the home the proper atmosphere in which the vocation may progress and prosper. They should be convinced that it is the mind of the Church that the boy enter the seminary after grade school. Carefully watch the progress of the boys that you have selected as they go through school and tactfully discourage those who do not measure up to the required standards.

Doubtful Vocations

Besides the boys in whom the signs of a vocation are evident, there will be others who say that they would like to be priests. Many of these will have been inspired by a vocation program, a visit to the seminary or the like. Among them an occasional boy will have been touched by the grace of God and our own human judgment may have overlooked his possibilities. He, too, should become the object of our serious interest in this regard.

However, on the strength of what we have said in the first part of this paper, do not recommend for admittance to the seminary, boys: who are not legitimate (unless outstanding in every way); who come from broken homes or homes where the parents are careless or lukewarm Catholics; who do not have sufficient intelligence to prepare for college. The seminary high school course is college preparatory. Accordingly, he should rank in the upper-third of his class in English, grammar, spelling, reading and arithmetic; who do not get on well with others or who are odd in any way.

6. Supervision of Seminarians on Vacation in the Parish

Never before has the world thrown itself at our seminarians in more attractive form. The glorification of sex, the breakdown of feminine reserve and modesty, the flood of pornographic literature and the widespread use of alcoholic beverages, etc., make it very difficult for seminarians to keep their sense of spiritual balance

through the three months of summer vacation. How many seminarians lose their vocation during the summer months only confessors know. Some priests are even alarmed enough to suggest that the summer vacation be greatly curtailed. This is a controversial question, and I do not wish to go into it here. But the fact remains that our seminarians need guidance and supervision during their vacations. This guidance and supervision is clearly the responsibility of the pastor.

The sacred Congregation of the Sacraments in its instruction dated December 27, 1930 requires information from pastors as to the life and morals of the seminarians residing in their parishes. This instruction reads in part ". . . and especially shall he (the Bishop) inquire what was their seminarians' conduct during vacation, whether they showed levity of character or indulgence in worldliness, and what is their reputation among the people."

Pastorial Supervision

Consequently, the pastor should see that his seminarians keep up the essential practices of their spiritual life through daily Mass and frequent reception of the sacraments of the Holy Eucharist and Penance. He should know, too, the kind of recreation his seminarians are engaged in and the conditions of their employment. He should know, too, the kind of recreation his seminarians indulge in and the kind of company they keep.

We in the seminary get the impression that on the whole priests do not take enough responsibility for their seminarians, with the result that too many get into serious difficulties affecting their vocations during the summer months. On the other hand, I cannot agree with those priests who try to give seminarians a second home in their rectories.

In conclusion, I should merly like to emphasize the fact that the future of the diocesan priesthood, in any given diocese, will depend almost entirely on the zeal of the individual diocesan priests. Without their methodical and persevering interest, it is safe to say that the present and future demands of the increasing Catholic population will not be met. The comparatively new office of Diocesan Promotor of Vocations is indeed a big step forward toward the goal of a sufficient number of priests, but the parish priest is and will continue to be the key to the solution of the personnel problems in every diocese.

A Lay-Mission Society

We can't do it alone!

Anthony J. Brouwers

WE really can't do it alone. That is, we priests cannot win for Christ all the world, and not even our parochial territories so principally non-religious and non-Catholic, without the help of many heads and hearts and hands.

How are the less than 400,000 priests around today's world to reach by voice and self the two and a half billion population?

From hard experience we know how difficult and time-consuming is the preparation of a single convert. What are thirty or even fifty hours in which to transform a pagan and materialistic mind and will to the wisdom and love of Jesus Christ? Even while pouring the baptismal water over a convert's brow, we still wonder what more we should have done to prepare this soul for its new life in Christ and the Church. Over the years when hearing of a convert's mediocrity or total lapse, we try to fathom our inadequacies.

Think then of the whole of pagans, unbaptized—all the uncounted millions, century after century, living and dying, that are out of reach of a priest. The conversion of mankind within a few steps of our rectories, as well as the wretched masses across the seas, is scarcely begun. In nineteen centuries we are but one Catholic out of every six persons on earth. All the while as a few million are annually added, how many more are lost at home, in Europe and Latin America?

What are we to do?

The only feasible answer is the fullest possible collaboration of the laity of the Church in the winning of souls and spiritualizing of mankind. This is the only solution, until we count not less than 400,000 priests in the world but 4 million, or one parish priest for every 600 persons on earth. With the perennial shortage of priests almost everywhere, shall the Church ever accomplish the divine mandate without armies of the laity to help in preaching the gospel to every creature?

Much as we lack priests in America (and we have the second highest ratio per Catholic in the world), the foreign missions suffer a worse plight. An extended tour of Africa and the Far East recently convinced this writer that the missionaries likewise cannot do it alone. A few hundred priests in Japan will never in our times convert 92 million non-Christians. Even

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Africa's 10,000 foreign and local clergy can never reach 200 million people in an area four times the size of our nation.

The very growth of the Church in Africa, for instance, provoked one missionary to say that "they were baptizing themselves into a corner." He meant of course that as the members swelled from hundreds to thousands, with no proportionate increase of priests to care for them, the Church would in time lose as many as she gained. Lapsed and careless Catholics, pagan marriages, and unhealthy mediocrity would follow, he feared.

An Overburdened Clergy

This Kenya priest had personally baptized in fifteen years —nearly 10,000 persons. He has a parish covering 120 square miles with 18,000 Catholics and but one curate. There were so many converts that the necessary checking of the weak and lapsed could not be done. Here at home two priests might conceivably hold on to such a number, what with ample salaried help, the sisters, the Legion of Mary, and the like. But in mission lands the priest has dozens of jobs and duties besides the strictly pastoral. He is expected to haul lumber for fifty miles for building, pull teeth at request day or night, distribute pills and bandage sickening sores, spend endless hours and often whole days on motorcycle or in jeep on hopeless roads or trails, make his own plans, beams, and bricks for new church, rectory, school, and convent. When darkness falls, beside a kerosene lamp he wearily turns to his breviary or to writing appeals to contacts around the world. While trying to be jack-of-all-trades for every occasion, he must ply his primary trade, that of preparing and caring for souls.

No wonder another zealous missionary remarked that twenty years of building with his own hands convinced him that on his departure from Europe his Society should have added to his missioner's crucifix a hammer and trowel.

Bishop Blomjous of Tanganyika writes, "I insist on the correct concept of the two aspects in the Church's total function—the pastoral as the primary function of the clergy, and the conquering side as the proper work of the laity, because otherwise one gets the idea that the lay apostolate is something secondary."

"It is not primarily because there are not enough priests and religious to take care of the work, nor is it because the needs of the time are so urgent that the Holy Father asks for a lay apostolate. It is because the apostolate is the normal function of the laity. It is their birthright. We in the hierarchy are only reminding them of the fact." (Catholic Mind, April, '55)

Trained In America

This was our reason in March of 1955 for training lay mission helpers for overseas assistance to overburdened and harassed missionaries. Neither the first candidates now overseas, nor the present trainees, were recruited by promotional means. They were young Catholics desiring to serve God and Church more effectively. They came on their own or were directed by others to this writer, asking if there were a way to express their apostolic desires. From the beginning their spirit of sacrifice and humble cooperation has been a sustaining factor in this organization. Since some recent national publicity, dozens of single and married people have asked to join. We are convinced that not hundreds but thousands of our younger adult Catholics are willing and qualified to give of their persons, and not only of their purses, in this apostolate at home and abroad.

Last August the first group of six lay missionaries left for three-year terms in several areas of the Sudan and East Africa. This first group numbers all women; a new group of candidates comprises 22, ten of whom are talented and experienced young men. Recently, our first young man (aged 30) was posted in Lagos to join the newly created Press department of Nigeria's NCWC. Paul Smith, a gifted still and cinema photographer, writer, pilot, and lab technician, will be foreign correspondent for our American Catholic newspapers, help the Catholic Press of Nigeria, and provide general mission propaganda.

The Lay Mission-Helpers Association, constituted a canonical association by Los Angeles' Cardinal Archbishop, supplies teams of trained and spiritually prepared young people to work at the side of missionaries.

They receive over 600 hours of training before assignments overseas. Two are in Khartoum (Sudan), where they will edit, publish, and distribute the first Catholic weekly in this new Arab state. Another team comprises a University trained physio-therapist and a vocational nurse, who have joined four Irish Medical Missionary nuns in a new hospital in Tanganyika. Two others will act as secretaries and social workers for a Bishop in North Rhodesia.

Candidates of both sexes are accepted from ages 20 to 35, single or married, with a minimum high school education. For special reasons the maximum age may be waived. The greatest needs, as stated by missionaries, are the building trades, medical, dispensary and hospital duties, printing, journalism, secretarial, nursing, social and club work, farming, husbandry, and all manner of the educational. In most instances even candidates with

little or no particular training can be placed.

Humility Is Desired

The Lay Mission-Helpers are meant to be workers, not directors and leaders, in their chosen trades, vocations, and professions. They are Mission-Helpers—i.e., helpers in the missions. Every effort is made to avoid in them a messianic complex, or the notion that nothing or very little was done effectively until they arrived on the missionary scene.

Their simple Rule of Life reads: "You must help in every capacity, on every occasion, and whenever the need or possibility arises. Look for every occasion to lend a hand, no matter how elevated or menial the task. To accomplish your objectives as a worthy member, you require God's indispensable and ever-ready graces and help. 'For without Me you can do nothing' (Jo. 15: 5) implies that with Christ you can do anything that is pleasing to Him" (Handbook, ch. I, p. 5).

Courses in theology, ascetics, Church history, liturgy, sociology, first-aid, and other subjects are given the candidates before their assignments. During this year of training they have occasion to become better acquainted with some of the African and Asian students at the local universities. Experience in catechizing children is also offered. Candidates are also trained in special fields known to be necessary or useful overseas.

Article I of the Constitution states the most important objective of the Mission-Helpers to be "their own greater sanctification and works of piety and charity . . . The first objective of each Helper must ever be his own spiritual perfection and growth in holiness. Without this all other objectives and labors in missionary fields shall be of little or no value before God and Holy Church."

We think that willing and useful hands are more usually linked to a ready heart than born of long habit and much training. Many unskilled jobs in the missions await the spiritually and physically sound.

Solemn Promises

The Mission-Helpers take no vows but promise solemnly to fulfill the spirit and word of their Constitution and Rule, and to obey their Director and the overseas Mission Superior. They are pledged to live the evangelical spirit of poverty, chastity, and obedience.

The unmarried may not marry while under contract unless superiors permit it. Members violating the Association's rules and/or guilty of public crime and the like shall be dismissed; the Association assumes no responsibility for any such violations of divine or civil law. The breaking of contract with-

out permission or sufficient cause, or the arbitrary departure from the mission area renders members "liable to refusal of means and funds for transportation and of any further support or aid from the Association."

Members are required to grow spiritually day by day. Neglect of the minimum daily prayers and exercises is considered serious enough for dismissal. The Rule states, "As you more perfectly identify your whole life with Jesus Christ, you will become light to illumine the path of pagans and unbelievers . . . You will thus become ever more effectively a witness for Christ. Quick minds and keen eyes will be watching you constantly in the mission. You are a witness, someone showing others what they can or should be."

The Rule of Life

The Helpers' objective is holy and sublime. He or she is reminded that this objective is unattainable except by divine grace. To provide such graces the following practices are required.

Pray at rising, through the day, and at retiring. Fifteen minutes before Mass must be spent in mental prayer. Mass and daily Communion are essential. Fifteen minutes in thanksgiving after Communion are seriously urged, when members renew their dedication to the mission cause. During the day ejaculatory prayers, the Angelus, and short visits when near the tabernacle are urged. From the Stations of the Cross Helpers will receive "great fervor for matters spiritual and a greater hatred for sin . . ." At retiring a brief but serious examination of conscience is recommended. The Rosary, if omitted during the day, must be said now, preferably in company with one's partner or others.

Weekly confession is strongly urged, and one's "own confessor is preferred." Helpers are directed to read each day some chapters of Holy Scripture or other devotional literature "to stock mind and memory with the thoughts and things of God." They are directed to consult the Bishop of their assignments in all difficulties and problems. The Constitution requires members to write regularly to the Director and to submit a yearly report. Both Bishops and Helpers must provide opportunity "for an annual retreat of several days."

Officially members shall be called Lay Mission-Helpers, hyphenated to identify the helpers with the missions. Each wears a plain silver ring inscribed with St. Paul's words, "For we are God's helpers" (I Cor. 3: 9).

The Helpers have as heavenly patroness our Immaculate Mother; December Eighth is a day of special prayer and re-

newal of promises and dedication. For the assignees in Africa Blessed Charles Lwanga and the Uganda Martyrs are special patrons.

Financing such a project is perhaps the greatest difficulty; however, we have found ample help on all sides. Sponsoring clubs of young people and gifts have provided the considerable expense of transportation and the monthly allowance of $20 for each Helper.

An Accomplished Fact

That the Association is an accomplished fact with so little trouble in its formation still amazes this writer. The unfailing sacrifice of time, energies, and self on the part of the first as well as the present aspirants is most edifying. The operation of divine grace is certainly noticeable.

The Mission-Helpers have not yet proved their mettle, it is true. The six are but a few months in Africa, but from all reports (other than their own) they are giving a good account of themselves and are the talk of the areas by both white and black. One Missionary writes, "Nothing has so struck my people in all my fifteen years with them, as to see two white lay people at daily Mass and Communion, and to see them working with their hands."

We have no reason to think that any will fail in their promises. Sickness or the unforeseen can always strike, but with reasonable care and modern drugs both accidents and disease can be avoided.

Much prayer for the Helpers and their supporters is needed. What they are doing for three years or for life is of the nature of the religious and clerical state. It belongs to the sphere of heroic sacrifices. Our common prayers will sustain and make to grow all through our country the idea and implementation of similar apostolates at home and abroad.

But we must join action to prayer, as St. Pius X admonishes. Our Catholic schools yearly graduate tens of thousands on the secondary and collegiate levels. We are sure that thousands of these, if duly influenced during school years and afterwards, would give themselves to the Church's direct spiritual apostolate. American youths are of no lesser breed than their European contemporaries. From the priest director, besides an episcopal *placeat*, no more are required than patience, understanding, and what learning he has attained over the years.

We trust that these awkward words will inspire and help others to begin and develop similar programs wherein capable devoted lay men and women may aid Church and clergy to win all mankind and renew the face of a leprous world.

What Is Billy Graham?

He's still going strong

***John E.** Kelly*

REV. BILLY GRAHAM is big news. Wherever he goes, whatever he says, the impact of the man and his gospel is reflected across the front pages of the U.S. press. In the public mind he ranks in attraction with Mickey Mantle, "The $64,000 Question," and President Eisenhower.

He has an added quality, not always matched by the others, of being able to command successive attendances running through many appearances in one place and for weeks at a stretch.

Billy Graham is 20th century U.S. evangelism, a peer of 18th century Jonathan Edwards, of Dwight L. Moody of the last century.

William Franklin Graham, Jr., was born on a prosperous dairy farm near Charlotte, N. C., in November, 1918. His Methodist father and Presbyterian mother were deeply religious. Family prayer and Bible reading were as much a part of the family life as milking a cow. The future evangelist joined the Presbyterian church at the age of 12, but he does not consider himself to have been "converted" at that time. To Graham, *conversion* is an intense *"giving oneself to Christ."*

He was an average student in high school, a basketball and baseball letterman, popular with his classmates, given to "tooling around Charlotte" in the family car. He hoped to become a major league first baseman.

In an early summer evening of his senior year, (1936) with a group of teenagers looking for 'something to do,' Billy Graham took in a hell-and-damnation revival meeting that had been going on for six weeks. Mildly impressed, he returned several nights with his buddy Grady Wilson, now a member of the Graham team, "went up and sat with those that were saved" and made a pact with his friend to "go all out for Christ."

That summer, not anxious to continue the 3:00 a.m. milking routine, he worked as a Fuller brush salesman, becoming the top agent in the area, surpassing even the district manager.

In the fall of 1936 Billy entered the *Bob Jones College* in

A word of comment is in order concerning our citations from **Billy Graham,** by Stanley High (McGraw-Hill, 1956, 275 pp.). It is a popular-style biography written by a senior editor of **The Reader's Digest.** High has had close contact with the evangelist since May, 1954. The book has no index, almost never gives any source for Graham quotes. Our reason for citations is that the book is presumed to sum accurately "the man, his message, and his mission" (subtitle).

Cleveland, Tenn., (now Bob Jones University at Greenville, S.C.). Finding the many rules and regulations too chafing, he transferred after one semester to the *Florida Bible Institute* near Tampa (now Trinity College at Clearwater). Preachers —Methodists and Presbyterians as well as Baptists—did all the teaching to the 75 students. The fundamentalist viewpoint was stressed with emphasis on the social gospel.

Until the middle of his sophomore year he was termed unsettled and irresponsibile in comparison to his fellow Bible students. But by his senior year (1940) his classmates considered him so aware of his calling to the ministry that they made him class president. He had cut down his time on the handball courts and golf course (a 90-plus linksman today); spent much more time developing his preaching ability by going out alone to a nearby swamp; had become an inspiring preacher, taking numerous assignments at nearby churches and trailer camps. Graduating at 22 years of age as a four-year Bible student, Billy was ordained shortly afterwards by the St. John's *Baptist Association of Northern Florida.*

Eschewing the role of Boy Preacher and desirous of more academic training, he enrolled that fall at the inter-denominational Wheaton College, near Chicago. His four years of Bible school earned him one year's academic credit at that scholastically top-ranked institution. An average student in everything except Bible courses, Billy in his senior year had won the highest student honor, presidency of the Christian Council. With an anthropology major, he was graduated with an A.B. degree in 1943. It was at Wheaton that he met his wife Ruth, a devout theology major.

So that Billy would come to know the value of a dollar, his father did not pay all of his college expenses. At first he combined part-time truck driving with part-time preaching assignments. He continued to practice his sermons at all hours of the day and night. Pulpit demands for the persuasive student enabled him to close out his trucking business, got him the pastorate of the Wheaton Student Church and a 16-month assignment after graduation as pastor of the Baptist church in Western Springs, Ill.

During this 1943-44 period he had a radio program, organized and directed Youth for Christ Rallies, taught Greek at a Chicago Baptist seminary.

In his first pastoral assignment he was more evangelist than pastor. Each service was a revival with a call for "decisions for Christ." For parishioners he developed a three-point program based on Bible reading, prayer and personal evangelism. Today the parish

supports 20 foreign missionaries.[1]

Early in 1945 Billy resigned his pastorate to tour the U.S. and make four trips during which he preached in Ireland, Scotland, Wales and England on behalf of *Youth for Christ.* This is an interdenominational mass evangelism program for youth. This experience in Europe undoubtedly paved the way for the recent Graham overseas evangelism.

In the fall of 1947 he let himself be pressured into becoming acting president, later president of *Northwestern Bible School at Minneapolis,* resigning in June, 1951 to devote full time to evangelism. He was absent on crusades during much of this period, but the enrollment increased substantially.

The Big Time

Billy says that his *1949 campaign at Los Angeles* was the *turning point of his career.* Here he hit the "big time" at the age of 31 when a number of well-known personages came forward to make decisions—a track star and war hero, radio singer, movie star, and a college football hero. As noted later, most of these 1949 converts are still engaged full or part time in evangelism.

Two words skyrocketed Billy to national fame: *"puff Graham."* They were telegraphed by the late William Randolph Hearst to editors of the Hearst press on the last day of the scheduled three-week crusade at Los Angeles. Billy accepted the bevy of newspapermen and photographers which descended upon him as the sign he had asked from heaven—some external, unmistakeable evidence that he should extend the crusade. He remained at Los Angeles five additional weeks and became a well-known American figure.

Hearst, a man known for his own type of crusades ever since the Spanish-American war, had been sympathetic with Graham's cause from the evangelist's Youth For Christ days in 1946-47. His papers continue to outdo others in reporting revivals.

Although Hearst triggered the initial Billy Graham boom, the *evangelist had the stature and wherewithal to handle it.* His sincerity, conviction, his straight-from-the-Bible message, the organized prayer meetings which made a first appearance at Los Angeles, and the embryonic Graham "team" efficiently making straight the way, all contributed to a successful mission.

The Los Angeles crusade lasted eight weeks. Prior to the Hearst message, attendance was good. The crusade started slowly, but towards the end of the third week Billy was preaching to capacity audiences in the 6,000-seat tent. After the manna-from-heaven publicity, the tent

[1] **High, p. 138.**

was enlarged to seat 9,000. Even then people had to be turned away. Graham spoke to 350,000 people, 3,000 of whom made decisions for Christ.

The next year, 1950, was just as successful. At one crusade, in Minneapolis, he attracted 120,000 people in 10 days. He inaugurated the "Hour of Decision" radio program in this year.

The greatly publicized London crusade, in 1954, and a more extended tour overseas in 1955 added to Graham's stature. In 1956 he visited the Far East, including the Philippine Islands, Formosa, Korea, Japan and India.

Graham's mountain home is near Montreat, N.C., a well-known Presbyterian colony. His family now includes four children.

Reasons For Success

Qualities of personality undoubtedly are a great factor in Graham's consistent command of great audiences.

In evaluating the 1950 Minneapolis crusade *The Christian Century* (Feb. 13, 1954) observed that he drew such large crowds because of:

1. sincerity;

2. emphasis on "old fashioned" concepts of sin, repentance, salvation in Christ;

3. impact of delivery that compels attention;

4. ability to enliven the Bible by analogy;

5. effective use of music;

6. fine ecumenical spirit directed to the broad service of the church.

> Mr. Graham himself would add the work of the Holy Spirit, prayer, and the work of the steering committee ...

At another time (March 31, 1954) the same magazine described him as a mediocre speaker. There are mixed opinions on this point. Anyhow, he gets results.

To the above factors we would add the note that Billy Graham is a *man of prayer,* that unlike some of his critics he speaks with *conviction and authority,* that he has developed a smooth working organization for his evangelism.

Billy was brought up in a prayerful, Christian home. Family prayer is practiced faithfully in his own home today. He speaks openly and writes plainly of his personal prayer efforts in bedroom pullmans, with team members in hotel rooms and before platform appearances. He attributes the "big time" success of the 1949 Los Angeles Crusade to the fact that it was the first time there was a highly organized preliminary prayer crusade. "Prayer chains" are formed on a round-the-clock basis before and during Crusades. There is a prayerful spirit evident in the work activity of his Minneapolis and Washington headquarters staffs.

Converts are counseled to learn the secret of prayer.[1]

> Have a secret time to pray each day. Make it a habit—vital and necessary as your daily food. Learn to "pray without ceasing."

In Graham's preaching there is none of "some people say . . . while others are of the opinion that . . ." To his audience Billy authoritatively proclaims, *"The Bible says . . ."* The Bible is for him the inspired word of God. He believes that in the Bible "Jesus Christ is revealed as the Son of God and through that revelation God's plan of salvation is made plain and accessible."[2]

He holds a Bible in hand as he preaches. Ushers, counsellors and choir members are expected to bring their Bible to services. There is an average of 20 scriptural references in his sermons. His fast-paced radio delivery is similar to that of "name" news commentators, contributing to the sense of urgency of message — without their tone of omniscience. Billy is convinced and convincing. His audiences sense that "never has man spoken as this man."

A commentary made in 1951 (*Saturday Review,* June 23, 1951) observes that Graham is "multidimensional" and etched the following picture: "encompassing thousands with his sweeping gestures . . . (he) castigates, pleads, reasons, cracks jokes . . . Graham's pitch for souls is seasoned with homely idioms, such as 'an upper-cut to the Devil's jaw.' " He is distinguished from other preachers by "aggressive utilization of radio's expert 'selling' techniques . . . He is modern, alert, a talented speaker . . . (with a) knowing touch of the shrewd showman."

Dynamic in action, he has been "clocked at 1½ miles in a sermon on the stage . . . right forefinger points square to Heaven or Hell . . . and his left hand holds an open Bible." But he does not go to the extremes of dramatization of an Aimee Semple McPherson or a Billy Sunday. (*Coronet,* Oct., 1954)

He asserts complete dependence on the Lord. "The only reason people listen to me is God . . . put Bob Hope, Marilyn Monroe and President Eisenhower in a stadium, and after a few nights they'd run out of ideas and the stadium would run out of people." (Ibid.)

"It's easy if you will," his voice pleads. "Just say 'yes' in your heart." And hundreds come forward "stunned, weeping, abject, coldly dry-eyed, but rarely . . . jubilant . . . that is why people say that he has the power; they can feel him . . ." He stands "a tall, slim figure before an audience all but over-whelmed by sheer velocity, by a message that the individual is confident that he can grasp if he can only keep

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[1] **op. cit., p. 44.**
[2] **op. cit., p. 40.**

up." They come forward "without hysteria." (*Saturday Review,* Feb. 13, 1954)

In a commentary on the phenomenal attendance at the Harringay Arena in London for three months, the Archbishop of Canterbury is quoted as saying; "He has beyond doubt brought new strength and hope in Christ to multitudes and won many for Him . . . It has given an impetus to evangelism for which all churches may be thankful to God." An English weekly comments that Bevan or Churchill could not have attracted such a gathering for two nights; that the response indicates ". . . a deep, unsatisfied hunger, a deep malaise . . ." and that he "has found a way of bringing God to men in a manner better adapted to the minds of men today than the conventional methods of the Church . . . thousands have found a new meaning to life." (*Saturday Review,* Aug. 14, 1954)

Referring to the Pittsburgh crusade in 1952 it was stated that a major conquest lay in his ability to change attitudes (resistance) on the part of local clergymen. (*The Christian Century,* Sept., 1952)

Efficient Organization

The phenomena of attendance at the Graham crusades, at least initially, are related to *organization, advance planning, publicity, training local individuals* to participate in such activities as *counselling* those who "come forward," *ushering and choir training.*

Organized prayer has its place also. Weeks in advance of a crusade, many small groups meet regularly to pray for support. At Los Angeles more than 1,000 prayer groups were in existence at the start of the campaign. This was the first time the program was tried and it has been a part of every crusade since then.

For New York rallies planned for 1957, prayer groups have been organized all over the world. The Billy Graham team established an office at New York in May, 1956, to prepare for this year's May-June revivals. Graham predicted to a meeting of 1,000 Protestant ministers that the metropolis would "become the most prayed for city in the world, possibly in history." (*Newsweek,* April 23, 1956, *N.Y. Times* April 10)

Teamwork—Local Sponsors

Behind the Graham organization are a number of people who have been associated with the evangelist from early in his career. At Los Angeles in 1949 the nucleus of the Graham team was in existence: *Grady Wilson,* a boyhood friend of Billy, associate evangelist; *Cliff Barrows,* whom Billy had met at a Youth for Christ rally three years previously, song director; and *George Beverly Shea,* soloist. In 1950, Graham added *Jerry Beavan* to the team as

executive secretary. This team has been behind every Billy Graham headline.

Months in advance of the opening date of a crusade the Graham public relations staff is at work. The headquarters staff comes in, organizes prayer groups, trains large numbers of ushers and counselors. These make on-the-spot contact each night with "those who come forward," record their "decisions," inspire them, direct them to the church of their preference (not always clear whether it is the convert's or the counselor's preference and the writer so far is unable to get clarification from the Graham headquarters), forward reports to local churches for follow-up action.

As with other evangelists (Oral Roberts, for example), it is standard procedure to secure a local sponsorship of a proposed crusade. This lays the foundation for a large initial attendance. But Graham's organization differs in that it is particularly effective in using *all* media to get attention. Posters, church promotion, radio-TV announcements and press coverage are utilized to the highest degree.

The local sponsoring organization provides the framework for handling the masses who attend the revivals. It accounts for the large numbers at the earlier sessions. Thereafter Billy's personality progressively moves to the ascendant over the organization.

News releases of the progress of the crusade, including sermon excerpts, are issued to communications media daily during the campaign. These are complemented by appearances of Billy and team members at local churches, ministerial union conferences, service club luncheons, business men's groups, chamber of commerce assemblies, press conferences, etc.

There is frequent use of *prominent persons* associated publicly with the crusade committee: in England, the Archbishop of Canterbury; in Manila, the U. S. ambassador and local Protestant bishops; in Formosa, Mrs. Chang Kai Shek and the heads of the U. S. military missions of the Army, Navy and Air Force; on the U. S. mainland, occasional prominent politicians and office holders. (*Saturday Evening Post,* Aug. 14, 1954; *The Christian Century,* Mar. 14 and Nov. 11, 1956).

The Christian Century (Mar. 31, 1954) reported on the thousands jamming the Harringay Arena in London, 1954:

> . . . not all were Londoners; an efficient organization is bringing in hundreds by special coach and train . . . The Graham organization has done an effective publicity job . . . has compelled the press and radio to take no-

tice. The mass circulation papers have given plenty of space to the campaign. One daily sent a team of six reporters to the first meeting, and 150 attended a special conference.

Sometimes this use of modern and effective publicity techniques has been more to Billy Graham's detriment. This was especially true in Great Britain. The sincerity of the young man however soon won over an initially hostile people and press.

> In both London and Glasgow, Mr. Graham had to overcome prejudices formed before he appeared. Sophisticated Londoners expected to be jarred by ranting emotionalism on the one hand and crass commercialism on the other. They were suspicious of Mr. Graham's advertising, which they thought "slick" and American. (*New York Times,* April 8, 1955)

Excellent Press Relations

The press relations of his organization are of the best.

Before the Far Eastern tour in the spring of 1956, letters were addressed to individual newspaper editors around the country. Signed by Graham, the letters outlined the purpose of the Crusade and concluded:

> I believe the people in the area covered by your paper will be vitally interested and I hope you will carry such reports as the wire services will send.
>
> Thank you for your sympathetic coverage of our work in the past.

Although letters like the above draw an editor's attention to a coming crusade, hard news is what he wants to print. And Graham crusades are hard news. Numbers alone will make an editor take notice.

The extent of coverage of a Graham crusade is responsible because representatives meet the press and keep newspapers fully informed before and during a crusade. To a greater degree Billy Graham's attraction for and influence on thousands of people in a city is responsible.

An editorial in Hearst's Pittsburgh Sun-Telegraph commented on the amount of space given to Graham:

> Judged by any standards, Billy Graham's campaign is big news. The *Sun-Telegraph* is giving its reports space and position alloted only to major news stories and feels it is justified in doing so.

But other than Hearst newspapers also allot Billy the space given to major news stories. The press in England consistently played up Billy Graham on his visits there. The Scripps-Howard Houston *Press* ran a 17-part biography of the evangelist before he held a rally there. The Nashville *Banner*

printed each of 25 sermons in full during a Graham crusade.

Graham Outreach

The *Billy Graham Evangelistic Association, Inc.,* was organized in 1950 at the time of the initiation of the "Hour of Decision" broadcasts. In 1954 it employed a force of 200 persons in offices located at Minneapolis, Dallas and Washington. (*Coronet,* Oct., 1954) This organization provided the instrumentality of his projects which include a newspaper column, radio program, films and books as well as the meticulously-planned crusades.

The "Hour of Decision" Sunday broadcasts are said to reach 700 U. S. stations, 70 in Canada, six in Alaska, two in Hawaii and 29 abroad. The Minneapolis office, charged with the broadcasting phase of operations, handled 9,000 letters per week in 1955. (*Reader's Digest,* Jan., 1956)

Stanley High[1] states that the *five films* thus far produced by the Graham film enterprises, headquartered at Washington, D.C., were shown in the United States to 150,000 audiences with an estimated attendance of several million in 1955.

Graham's *newspaper column,* "My Answer," is syndicated to approximately 70 *newspapers in the United States and Canada with an estimated total* circulation of about 12 million (these figures of the Chicago *Tribune-New York News* Syndicate, Inc., given to the writer on Jan. 9, 1957, are at great variance with High who states that 200 newspapers, with a circulation of 28 million, subscribe to the column).

Two of Graham's more recent books—*Peace with God* (1954) and *The Secret of Happiness* (1955)—have met with success. High reports that at the end of 1955 *Peace with God* had sold *500,000 copies and had been translated into 15 languages.* The other "was rapidly overtaking the first in sales."

This Business, Evangelism

In 1954 the annual budget of Billy Graham evangelistic Association was $2,000,000, the bulk of which goes for radio and TV time and association overhead. (*Coronet,* Oct., 1954)

There appear to be two basic sources of income to the Association:

(1) offerings from radio listeners (2) collections made during crusades.

The former would flow into the Association direct from the contributors. The latter would come from surplus funds (exceeding local expenses) collected under local organization and made available for the Association and other purposes.

A newspaper picture early in his career showing Graham with a large collection bag embarrassed him. To prevent any

[1] **op. cit., p. 152.**

further misconceptions, the traditional evangelistic "love offering" was entirely replaced by a system of budgeting, collection, and accounting entirely in the hands of the sponsoring committee, which, on the termination of the crusade and the payment of bills, is presented in a detailed public report of receipts and expenditures. A breakdown in the report labels the areas in which the money will be spent, e.g., "The Hour of Decision" or some other destination. (*Coronet,* Oct., 1954)

As early as 1950, Graham announced in Portland that *public accounting would be made for all funds received and the manner of disbursement.* He said no collections would be made after the budget was met. (*The Christian Century,* Oct. 25, 1950)

In Minneapolis in 1950, expenses which had been budgeted at $35,000 were collected in eight days and nightly collections then ceased. (*Ibid.*)

Again in Pittsburgh, in 1952, the Association announced that Graham was salaried and that "love offerings would no longer be taken." (*The Christian Century,* Sept., 1952)

His personal income is reported at a $15,000 annual salary from the Association and the profits from the sale of his books. It also appears that he, with his staff, receive a budgeted salary during some crusades. The relation of this salary to his annual Association salary is not clear, but may be designed to meet living expenses when away from home. (*Coronet,* Oct., 1954)

Noteworthy is the fact that no criticism of Billy Graham, because of finances, has been observed among the references examined, except one. *The Christian Century* (March 31, 1954) reported that in the first London crusade there was "some criticism about finances." Yet it was in London that his budgeted salary was cut 50% at his request. (*Coronet,* Ibid.) No criticism has reflected in the slightest degree upon Graham's integrity.

(For a detailed account of Graham financing, see Chapter IX of Stanley High's biography).

Flooring The Monsignor

Examining a pupil for Confirmation the monsignor said, "Name the sacraments." Johnny named all but Matrimony.

Seeking to help him, the monsignor said, "Johnny, if I hadn't become a priest, what in all probability would I have done?"

"Johnny: "You'd have gotten a job and gone to work."

The 1954 Ritual

English or Latin?

Winfrid Herbst, S.D.S.

THIS article proposes to demonstrate that the New Ritual, the "Collectio Rituum," published by Bruce, may be used as directed by the *Praenotanda,* with the following exceptions:

1. The Sacred Congregation of Rites has now directed that the English translation of the nuptial blessing may not be used by the priest during the Holy Sacrifice of the Mass but only the Latin. This is a revision, which will, no doubt, be taken care of in future editions of the New Ritual, as I shall call it in this article.

2. When there is question of the administration of a Sacrament the whole sacramental rite should be completed with *only* Latin used when it is prescribed (e.g., for the forms of Baptism and Extreme Unction). Then, when all is concluded, the priest could say: "Now, this is what I said when I administered these Sacraments, exorcisms, etc." It is certainly not permitted to say the forms in English immediately after they have been said in Latin, with the interruption of the ceremonies.

As for the rest of the New Ritual, the blessings, for instance, the commendation of a departing soul, the distribution of ashes, etc., the directions of the *Praenotanda* may be followed, also as regards no. 2 above, if the *antequam vel postquam* be properly understood.

What has been causing some hesitation and puzzlement is the fact that some of the directions of the *Praenotanda,* given, no doubt, by the Episcopal Committee of the Confraternity of Christian Doctrine, are in open conflict with the directions of the rescript of the Sacred Congregation of Rites printed at the very beginning of the New Ritual. In paragraph marked 2. a) we read: "In the administration of the Baptism of infants, the exorcisms, all the formulas of anointings and blessings and the actual form of Baptism should be printed only in Latin, and should be said always and only in this language (*semper et sola*)."

From this it would seem that the Sacred Congregation did not want those prayers said in English at all and not even printed in the book in English. In paragraph 2. b) we read: "The psalms and other initial prayers used in the Baptism of adults should be printed in Latin only."

But those are not in the New Ritual at all. It is probable that the Congregation of Rites explained about the Baptism of adults with the idea that this would be the requirement (psalms in Latin only) if per-

mission were sought for the use of the vernacular in this unusual rite. Similar restrictions are made by the Sacred Congregation in regard to Extreme Unction, Marriage, and the Exsequies for the dead, which are overruled completely by the *Praenotanda*.

A Difficulty

So, too, the Decree speaks about a special favor being asked by the American Bishops as regards the administration of certain Sacraments and the Exsequies of the dead. But the New Ritual contains much more besides, for instance, the blessings found on pages 129 to 190. This has led some to say that for the blessings, etc., English alone may not be used; Latin must be used; and then, if one wishes, one may read the English. That would mean the continuance of Latin in the blessing of holy water, in giving the blessing of throats on the feast of St. Blaise, in the distributing of ashes on Ash Wednesday, etc.

What is to be said of this? First of all, let us remember that, though the book has no *Imprimatur*, it has something even greater, viz., *Cum licentia Sacrae Congregationis Rituum*.

In the second place, with the exception of the revision by the Sacred Congregation regarding the nuptial blessing, mentioned above, and any other revisions that may be officially made, I believe that we may safely follow what is stated in the *Praenotanda* of the New Ritual, keeping in mind exception number two at the beginning of this article. Surely, the Bishops would not have made those statements of the *Praenotanda* unless they had the approval of the Sacred Congregation of Rites. Hence, despite the fact that the letter of the Sacred Congregation speaks of the use of the vernacular only in the administration of some Sacraments and the funeral rites, I believe we can regard it as *a solidly probable opinion* that we may follow the directions laid down in the *Praenotanda* for the giving of blessings, the recommendation of a departing soul, the blessing of throats, the distribution of ashes, etc., and use English only, or Latin only, if we prefer, or both.

Approval of the Ordinary

It is understood, of course, that we may do so only if the Ordinary has approved the New Ritual for use in his diocese, as so many have done. The Ordinary may approve with or without restrictions. Priests are not left to decide for themselves in this matter.

My concern here is with the lawfulness and validity of the blessings in particular. We know that the Sacraments were instituted by Christ and confer grace upon the recipient in whatever language the form be recited, so that the unauthorized, unlawful use of the vernacular would not affect the validity of the Sacraments. But

the blessings are sacramentals, instituted by the Church; and Canon 1148, 2 says: "Consecrations and blessings, whether constitutive or invocative, are invalid, if the formula prescribed by the Church is not employed."

And, as far as I can ascertain, the formula prescribed by the Church includes also the language, so that if a blessing from the ritual were conferred, without permission, in the vernacular it would be unlawfully done and would render the sacramental invalid, as regards its effects.

It is important, then, to know that the use of English as in the New Ritual is permitted by the Holy See. To all the above may be added that a careful reading of the rescript with which the New Ritual begins informs us that a sample copy of the ritual, the use of which was being sought, was submitted to the Sacred Congregation of Rites. In that sample copy were included in the vernacular those rites and prayers which a special liturgical commission, appointed by the Ordinaries of the United States, had judged it opportune to render into English.

In other words, a vernacular ritual already drawn up was presented to the Holy See. For this the Sacred Congregation's approval was asked. It was granted with the direction, as we read in the same rescript, that two copies of that ritual should be sent to the Holy See after it had been published. Since then, after further consideration, the Sacred Congregation has decided that the prayers for the nuptial blessing during Mass may be said in Latin only. But as far as I know, all the rest has been left as it was and has the *licentia Sacrae Congregationis Rituum.*

So next Sunday, when I bless holy water before the Asperges and High Mass, I am going to use English only for the blessing. Won't the servers' ears perk up when they hear the impressive words?

And how would it be to bless the autos of the parishioners after the Mass, taking time to say this prayer in English, and English only, over each "chariot" while the family listens eagerly:

"O Lord God, listen favorably to our prayers, and with Thy right hand bless this car. Send Thy holy angels to deliver and guard from every danger it and all who will ride in it. And as Thou didst grant faith and grace by Thy deacon, Philip, to the man from Ethiopia sitting in his chariot and reading Holy Scripture, so also show the way of salvation to Thy servants, so that, helped by Thy grace and always intent on doing good works, they may, after all the trials of their pilgrimage and life on earth, attain to everlasting joys. Through Christ our Lord. Amen."

Et aspergatur plentifully aqua benedicta.

code and cult

Joseph F. Marbach, J.C.D.

THIS is I am sure an error on the part of the sister concerned. She states that at a recent retreat the retreat-master declared that for peace of conscience a sister could make her confession to a priest with approval for confession of women—even outside the place approved for confessions.

Example given was meeting the priest in the garden. Unless there has been some new decree I know that this is incorrect.

I believe the priest or penitent can choose a place, according to Canon 910§1, different from the places designated by the law in Canon 909, §1 and 2. Thus even "garden" confessions could be valid. The situation is unusual but the law is flexible enough not to define "necessity" in terms of place and time.

One of our families moved out of our parish a few months ago and lives in the neighboring parish. Now they want their child to come back and receive First Holy Communion in our parish. Is there any rule about First Holy Communion being of necessity in a child's own parish?

There is nothing in the law about this point.

Vermeersch-Creusen believe this item could be included in the diocesan statutes. They write: Estne *solemnis communio puerorum* functio paroecialis? Id iure communi non statuitur, sed iure particulari decerni potest. Quare Statuta dioecesana de hac re consulenda sunt et observanda."—*Epitome Iuris Canonici* (Dessain, 1937), I, p. 397.

After citing this reference, Fr. Kelly notes: "Cappello, on the other hand, holds that such a particular law would be derogatory of the law of the Code, in which no distinction is made between the private First Communion and the solemn First Communion."—*The Functions Reserved to Pastors* (Catholic University, 1947), p. 72.

Canon 854 stresses that the confessor, parents, and the pastor have the obligation of seeing that the child has the proper dispositions but this section of the Code does not explicitly state that First Holy Communion should be in a child's own parish. This canon does not define who has the "right" over a child as regards First Holy Communion. Commenting on this canon, Fr. Crotty writes:

"The word 'right' (*ius*) is

not found either in the Code or in the decree *Quam singulari* to describe the duty and the office of those who can judge a child's fitness for admission to First Holy Communion. Strictly taken, there is no question of right as applying either to the parents, or to the confessor, or also to the pastor. A right exists only as it regards the child. For this reason Cappello prefers not to use the word 'right' when he discusses those to whom it pertains to judge a child's dispositions for admitting him to First Communion.

"The Code does not explicitly state whose prerogative it is to admit children to Holy Communion. It merely states that it belongs to the confessor and to the parents, or to those who take the place of the parents, to pass judgment on the sufficiency of the child's dispositions. It is necessary to refer to the decree *Quam singulari* for any explicit mention of the competence for admitting children to their First Communion. The pertinent norm of this decree states that it pertains to the father, or to those who take the place of the father, and to the confessor to admit a child to First Holy Communion.

"Cappello asserts that it is necessary to distinguish between the power to judge and the competence to admit, and complains that many authors fail to do so. It is difficult to determine what precisely he means when he speaks of the admission of children to Holy Communion. On the one hand he claims that the confessor and the parents enjoy the competence to admit them, and on the other hand he seems to introduce the idea of the right to *give* Holy Communion when he says that the pastor has not the right to forbid a child to communicate in a nonparochial church. . .

" . . The Code makes no explicit mention of the competence to admit children. Yet this omission cannot rightly be regarded as an oversight on the part of the legislator. By explicitly acknowledging to the confessor and the parents the competence to judge and discern the dispositions of the children the Code implicitly confirms their prerogative to admit the children, which prerogative was explicitly recognized and established as theirs in the decree *Quam singulari.*

"The question now arises: Is the consent both of the parents and of the confessor necessary before a child can approach the altar? It is clear from the decree *Quam singulari* that the competence for admitting a child to its first Holy Communion belongs both to the parents and to the confessor. It is of course desirable that the confessor and the parents act together in the matter, but in a case of dis-

agreement any one of them can admit the child . . .

". . . Authors agree that the power of the pastor to exercise vigilance is a power of a very general nature, and that it cannot be interpreted as meaning that the pastor has the power to interfere at will with the decisions of the parents or of the confessor. He cannot require all the children of his parish to submit to an examination as a prerequisite for their admission to first Holy Communion. The power of vigilance can be exercised only when there is present a well founded doubt concerning the dispositions of a particular child."—*The Recipient of First Holy Communion* (Catholic University, 1947), pp. 83, 85, 87.

Most American converts certainly seem to have been in good faith—material heretics—prior to their study of the Catholic Faith. We do not wish in any way to be soft, weak, or compromising in our attitude toward error. However, does it not seem that our present Profession Of Faith for converts who are conditionally baptized is very harshly worded for such people and might serve as embarrassing and detrimental to many sincere and good non-Catholics who attend such Baptisms? Must this Profession be made on such occasions? Would its

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omission be grave matter? Which of the many wordings of the Profession is to be used? Is there any hope of a revision of the Profession of Faith being made?

Again, I repeat, Father, we do make this Profession with our converts and wish to introduce no softness. However, there are times when it is very awkward; of course there are times when no problem is presented.

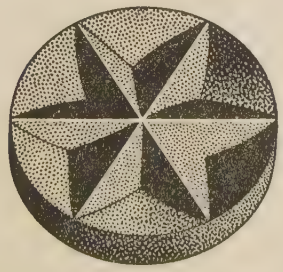
Questions like this are the proper material for the annual meeting of the Bishops in November at the Catholic University. Perhaps your pastor could contact your Bishop and make this suggestion.

On June 13, 1956 the Holy Office, at the request of the American Bishops, approved the following short Profession of Faith:

"I, ..., touching with my hands God's holy Gospels, enlightened by divine grace, profess the faith which the Catholic, Apostolic, Roman Church, teaches. I believe that Church to be the one true Church which Jesus Christ founded on earth: to which I submit with all my heart.

"I believe in God, the Father Almighty, Creator of heaven and earth; and in Jesus Christ, His only Son, Our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried. He descended into hell; the third day He arose again from the dead; He ascended into heaven, sitteth at the right hand of God, the Father Almighty; from thence He shall come to judge the living and the dead. I believe in the Holy Ghost, the Holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting. Amen.

"I believe that seven sacraments were instituted by Jesus Christ for the salvation of mankind: namely, Baptism, Confirmation, Holy Eucharist, Penance, Extreme Unction, Holy Orders and Matrimony.



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"I believe that the Pope, the Bishop of Rome, is the Vicar of Jesus Christ on earth, that he is the supreme visible head of the whole Church, and that he teaches infallibly what we must believe and do to be saved.

"I also believe everything which the Holy, Catholic, Apostolic and Roman Church defines and declares we must believe. I adhere to her with all my heart, and I reject every error and schism which she condemns.

"So help me God and these Holy Gospels which I touch with my hands."

This short Profession of Faith was approved by the Holy See under the following conditions:

"1. Formulam breviorem, ab Episcopis Statuum Foederatorum Americae Sept. propositam, per se esse tantum pro impuberibus et pro rudibus. At, iudicio Ordinarii, rudes considerari posse omnes, quorum culturam religiosam formula longior transcendit.

"2. Pro adultis vero magis excultis adhibendam esse formulam longiorem."

Thus, if you wish you can use the above Profession of Faith for converts under the age of twenty-one and also for those who are not intellectually able to grasp the words of the longer Profession of Faith.

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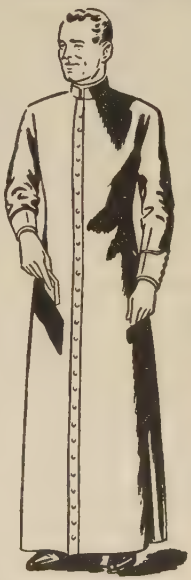

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Book Reviews

Our Faith

by John C. Heenan

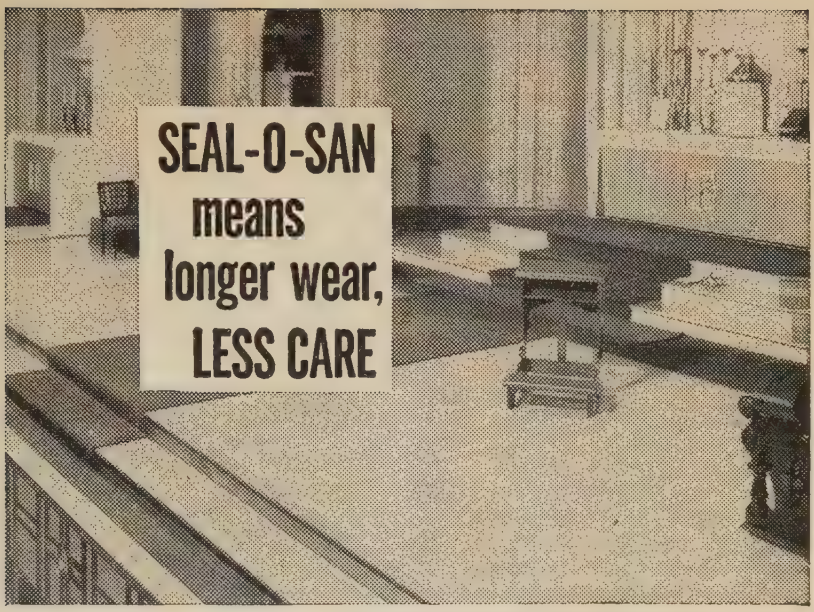
Thomas Nelson & Sons, New York, 1957, $3.00, 286 pp.

OVER the past decade British Catholic newspapers have frequently deplored the alarming leakage among children leaving the grade school and going to work. Until the recent lifting of the legal age to sixteen, they were free to leave at fourteen. Estimates of such losses ranged from half to two-thirds of all such children. To stem such leakage Bishop John C. Heenan of Leeds prepared this book.

For many years Father Heenan was a leader in the work of the Catholic Missionary Union, seeking to spread the faith in England. By voice and pen this zealous priest presented the credentials and explained the teachings of Christ's Church to his countrymen, and some of the products of his prolific and gifted pen have been pressed into the service of the Church in this country.

In this book the truth of the doctrines learned in the catechism is *proved*: This is its distinctive feature. In addition, it seeks to equip the children with the answers to questions they will encounter in offices and factories where they mingle with religiously indifferent and even sceptical people.

The author expressly states that the book "was not written for the general reader," but for youngsters, particularly school-leavers. It gears nicely into the vocabulary of pupils in the seventh and eighth



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An honest piece of work, it treats at length the questions in English history which concern the establishment of the Episcopalian Church as the official Church of England, the persecution of Catholics, penal laws and the ultimate emancipation of Catholics. While these items are of interest and even of apologetical value to British children, they are of little interest to the average American child and many of them would bog down here. Hence they can be tipped off to skim or skip these chapters.

The work is geared to the specific needs of British children leaving school and will naturally benefit them most. Though there is no dearth of excellent American textbooks for our grade and junior high pupils, such as Archbishop Noll's *Religion and Life* series, this book will further help us to strengthen their faith and deserves a hearty welcome. We recommend it as a supplementary text for use among children from thirteen to fifteen, and we think it may render its greatest service to children attending public schools. — John A. O'Brien, Notre Dame University.

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Defends The Vernaculor

A LIQUID in favorem linguae vernaculae in liturgia adhibendae conscribere vellem, cum nuperrime de hac re in ephemeride, THE PRIEST, agebatur. Quoad istos, qui huic supradictae ephemeridi litteras de lingua latina in liturgiis exclusive adhibenda miserint, et qui sequaces liturgiae vernaculae obtenebratos (ut vulgo citarem: 'benighted') designarint, consulere audeo ut volumen cui titulus *English in the Liturgy* (Burns & Oates, ed. Cunliffe, 1956) sibi procurent et hujusmodi similia hac de re studia, quo meliusculum investigent postulata faventium linguae latinae, et simul aliorum usum vernaculae parvipendere nolentium.

Argumenta saepius praerepta sunt quae latinae linguae nimis favent, et quandoque magis ignorantia necessitatum hodiernae ecclesiae innituntur, quam studio historico necnon liturgico fulciuntur. Nemo qui liturgiae ab ipsis cunis ecclesiae funditus studuerit, illos vocabit noctis tenebris obductos, qui ampliorem intellectum necessitatum adjunctorumque ecclesiae hodiernae proponendo, januam consequenter patere linguae vernaculae ex amore populi Catholici velint, istius catervae nunc proh dolor saepesaepius inertis mutique, fere nil de dictis et actis a sacerdote litante apprehendentis.

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latinae, maxima pro parte studio scientiae generalis linguisticae refelli facile possunt. Ne idcirco mentem claudamus, ast adaperiamus studiis elucubratis; et ne autumnemus totam quaestionem argumentis speciosis simul et simplicibus solvi posse. Valorem novorum qui discernat, veterum reverentiam quit melius comprehendere, quam si, forsan innocens studio, sese contra quaeque nova caeco praeteriti amore errigat.

In Domino,

Fidelis Smith, O.F.M.

Corpus Christi Church
Chicago

AS one who has not weighed all the arguments nor arrived at definite conclusions about the use of modern language in the Mass, may I be permitted to take exception to the so-called tradition argument against the vernacular?

During the years when the present ceremonies and language form of the Mass were being crystalized and for centuries thereafter, Greek and Latin, especially the latter in the West, were themselves the vernacular.

John Sinnott Martin

Saint Vincent's Church
Baltimore, Maryland

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is to go to Mass with their parents. In cases where the parents are careless, urging on the part of the children could encourage them to be more faithful.

In connection with or as an introduction to this family Mass attendance, there could be an appeal for nightly family devotion. We have a booklet for use in our parish at evening devotions, with a church devotion for all families on Friday night. Interested readers may have a copy of this pamphlet on request.

Sincerely yours,

P.T.B.

Holy Family Shrine
290 South Street
Pittsfield, Massachusetts

Debate On The 'White List'

IT was encouraging to read the plain-spoken (anonymous) editorial comment in your February issue (p. 88): "Most of the stuff [in the St. Gregory *White List of Church Music*] is admittedly dull as ditchwater . . . "

This is the simple truth, though it seems few people have been willing to state it in print. One can admit that theoretically the idea of a *White List* is good; but the *List* now in use in our country is, it seems to me, a positive cause of harm since it has practically canonized mediocrity in church music.

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state that the contents are in accord with the prescription of the *Motu proprio* of St. Pius X. The Preface of the original edition observed, in the words of the *Motu,* that "Church music must be true art." Yet not in the midst of a most fantastic nightmare would one dare to call one-half to two-thirds of the contents of the present *White List* "true art." If they are dull as ditchwater, they are not what St. Pius X was looking for.

Furthermore, since a large portion of the music listed is of no value whatsoever, it is difficult to understand why an inside title page is worded: "Music Approved and *Recommended* by the Society," etc. In no other market in the world would one dare to recommend wares that are so sterile as those in the *White List* — and this music is intended for the temples of the Living God.

Though the compilers of the *List* did not intend their work to have national "official status," it has somehow been elevated to that position in the minds of many. The ordinary lay organist and choirmaster, upon opening the booklet, could hardly judge that it is anything else than official, since the initial pages are filled with papal documents and Cardinals' names.

Though the *White List* has undeniably helped us to rid our churches of much undesirable music, it is now time to compile a new *List* on a new basis: instead of computing the grade of difficulty of each composition, an at-

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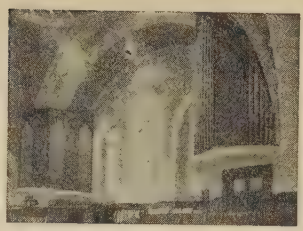

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tempt should be made to compute the degree of artistic worth.

Sincerely in Domino,
Francis J. Guentner, S.J.

St. Stanislaus Seminary
Florissant, Missouri

Again, The 'Collectio Rituum'

AS regards the controversy in THE PRIEST about the use of the "Collectio Rituum" with the blessings in English, I would like to call your attention to an article written in the *Homiletic and Pastoral Review*, October, 1955, pp. 21ff. Father Danagher treats of this very problem on page 23, left hand column towards the bottom of the page.

Father Danagher's argument for the use of English can be summarized thus: the volume was sent to the Sacred Congregation of Rites for approval. The Sacred Congregation approved the *volume sent*. Since these blessings were included in the volume sent for approval, it follows that permission is granted to use the blessings in English.

To my mind, this is a very strong argument and would seem to bring out the weakness of the point brought out in your periodical (Sept., '56, p. 694). It is true that we asked (we, i.e., the American Bishops) for the administration of the Sacraments in English. But it is what the Sacred Congregation approved which is the final argument. What was sent was approved. The volume as published now is what was sent, and approved.

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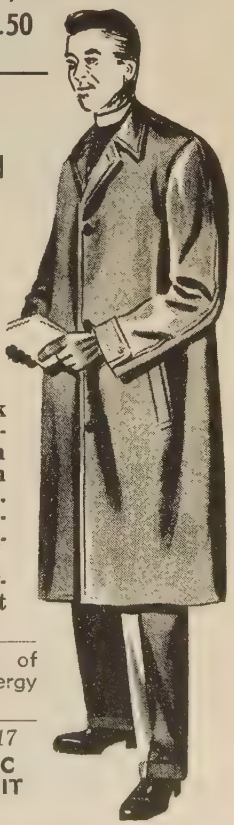

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Correspondence

this method of reasoning but it might serve to solve some qualms of conscience as to the liceity of using the "Collectio."

While on the subject of the "Collectio," it might be good to state that a committee is working on a revision of this volume. It seems that the English can be improved to a very great extent, and it is being re-worded.

I sincerely hope that a little light has been cast on the subject. "Better to light one candle than to curse the darkness."

Sincerely in Our Lady,
Marcel G. Lachance, S.M.
Framington Centre
Massachusetts

An Imaginary Ghost

ONE of the Fathers called my attention to the statements made in THE PRIEST of January, 1957, entitled "An Authentic Ghost Story."

Similar notices with variations appear from time to time. Against them it must be stated that Abbot Boniface Wimmer of St. Vincent did not approve that "vision" of 1859.

When these so-called "apparitions," claimed by an apparently pious novice, were distorted by the press, he considered it was his duty to correct them. Thus he wrote to the "Pittsburgh Dispatch" of February 20, 1860 about them and stated: "in substance these are the facts which are the foundation of your weird article. I give the story as much credit as it deserves, but these are the facts which we received."

A few weeks later, when the

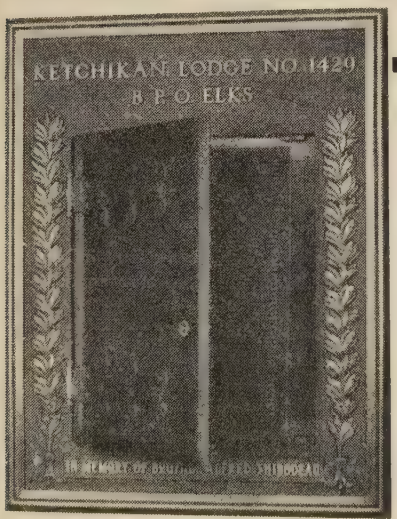
"Pittsburgh Catholic" of March 24, 1860 stated "we are asked what we think of the story and we should have preferred confining ourselves as did the Abbot by giving an account of the novice's vision, leaving it to the reader to give it the credit it deserves," and later it added: "Our opinion is that it is worth nothing at all." Similarly the Abbot had written already on December 15, 1859, "a priest was present but he saw and heard nothing," thus expressing his opposition.

Two years later, as the cleric was away from the monastery, he conducted himself in such a manner that he was expelled from the Order.

Meanwhile, the Roman authorities, who had received information, asked the Abbot to send the cleric's writings, and finally called him to Rome. Here the case was thoroughly examined by the S. Congregation of the Inquisition. After hearing the Abbot's and other testimonies, it passed the sentence: "Authoritatively we declare that the visions of George Keck deserve no credence, on the contrary they contain great errors," and it ordered that all priests sign a paper to accept this decision, and all submitted.

Thus the case ended, except in the minds of some after a century.

Felix Fellner, O.S.B., LL.D.
Archivist
St. Vincent Archabbey
Latrobe, Pennsylvania



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Correspondence Correction

IN the March issue, which carries my article "Gregorian Devotion to the Poor Souls," there is a one-line omission which greatly spoils the sense of the article and, in fact, makes it self-contradictory.

On p. 212 of that issue, the text should read as follows:

At times the Popes would declare some altars in other churches Gregorian altars "ad instar," thus respecting the priority and sacredness of *the* Gregorian altars in this church on the Coelian Hill. Such privileges are no longer granted since the time of Pope Pius IX [not Pius XI]. Altars thus privileged have indeed a plenary indulgence for every Mass celebrated on them for a

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Correspondence

soul in purgatory by special deputation of the Church, but the latter could not grant the special intercession of St. Gregory the Great and the other saints of the Gregorian church and monastery in Rome.

Sincerely yours in Christ,
Cuthbert Gumbinger, O.F.M., Cap.

1740 Mt. Elliott Avenue
Detroit 7, Michigan

Our Apologies To St. Alphonsus, C.Ss.R.

RE Currente Calamo, Feb., '57, p. 156: Why list the name of "Alphonsus" (Alfonso) along with "Dwight, Franklin, Adlai, Dewey, and Victoria," names the bearer regrets having received? Know you not that St. Alphonsus is "Bishop, Confessor, Founder, Patron of Confessors and Moralists"?

I have known many who have borne this same name, but none of them were ashamed of it. Possibly some non-Catholics and even some ignorant Catholics associate it only with "Alphonse & Gaston," but no Catholics need be ashamed to bear such an honorable name nor to choose it on the occasion of baptism or confirmation. . .

Sincerely yours in Christ,
Joseph E. Murphy, C.Ss.R.

St. Philomena's Church
Pittsburgh, Pennsylvania

Friars In Straw Hats

THE reason why Friars (cf. Currente Calamo, THE PRIEST, Feb., '57) indulge in such poor

taste at times is simple. It is a "Franciscan trick" of keeping those from entering the Order who are not likely to perservere in it.

We do wear black felt in season.

Sincerely,
Edwin Deane, O.F.M.

Holy Family Friary
Oldenburg, Indiana

Two Suggestions

SINCE an automobile is all too often a source of spiritual danger as well as physical danger, and since the Church has provided for the blessing of automobiles in the beautiful prayer for that purpose in the Ritual, why not suggest to priests (pastors?) that they arrange to have one of the parish priests go to the church parking lot during all the Masses on one Sunday and bless all the parishioner's cars at one time.

The dazed apathy usually reflected in the parishioners' faces during announcements could be suddenly electrified when they would hear that they would find their cars blessed when they leave church. They would certainly appreciate the considerateness of the priests of the parish. This might even be a surprise Easter gift to his parishioners from the pastor (more people of course on Easter would mean more cars). The whole procedure is really quite painless and only good can come of it. It might also provide an occasion for giving a plug to the Holy Father's recent remarks on

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John H. Hampsch, C.M.F.

Dominguez Seminary
Compton, California

Toward More Converts

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think will be appreciated by any priest.

Regardless of your present activities, you may like to discover as I did that you can get anything at any time on anything you may want on convert-making from just ONE address in the United States.

I've used this material at various times, it's always the best published, and it's very inexpensive. Fr. Erwin Jurashceck of the San Antonio diocese is the national director of this group called The Convert-Makers-Of-America (CMOA). It began about 12 years ago and is composed of the laity in all parts of the country. And I understand that in that period, over 1,200 priests have served as priest-advisors to these individual lay convert-makers.

It seems they specialized in three types of work: a) Information Centers, b) Information Racks in public places, c) Information Talks in private homes. They only count as converts those who have been brought to Baptism, not reconverted lapsed Catholics. Their record of conversions is truly remarkable.

For the busy priest not particularly engaged in convert work, their CMOA publications are a god-send. You will find they are the only publishers in America handling convert-making literature EXCLUSIVELY! And the address is very easy to remember: just think of the Pontiac automobile. CMOA Publications, Pontiac, Mich.

At the moment you may not be interested personally. But a note or card now will bring their list.

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Correspondence

I always keep one handy on my desk.

John E. Odou, S.J.
Loyola University,
Los Angeles, Calif.

A Proper Heading On Forms

A BIG red stamp "Insufficient Address" makes many of the Notice-of-marriage forms I send out to the place of baptism, (I type.) Unopened, my well-traveled letter returns well-penciled. Each notation shows the Post Office's mounting concern: "Try East End," "Try West End," "Try Anglican" — but all to no avail. Even though they may have crossed and recrossed ocean by sea and air; caused sore eyes, weary fingers, and aching feet — not to mention curvature of the spine — they return stamped, marked, and unopened.

An address of two or three words may send a letter to an Indian trading post. But when the only information one has is something like "St. John's, N. Y.," or "St. Mary's, London" — the only thing to do is to weigh the letter with stamps and hope that the Post Office will consult the indices of the National Archives.

Though the French Revolution has unburdened us of being the the sole source of vital statistics, still — and it is a small thing! — it would be of practical assistance to each other to have a communicable address on all baptismal forms.

In Him,
Leo Ramsperger
St. Paul's Church
Toronto, Canada

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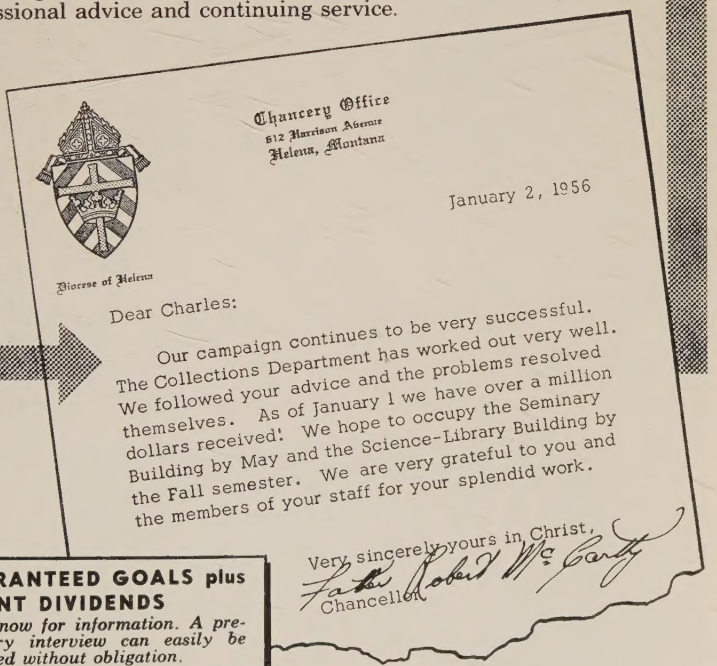

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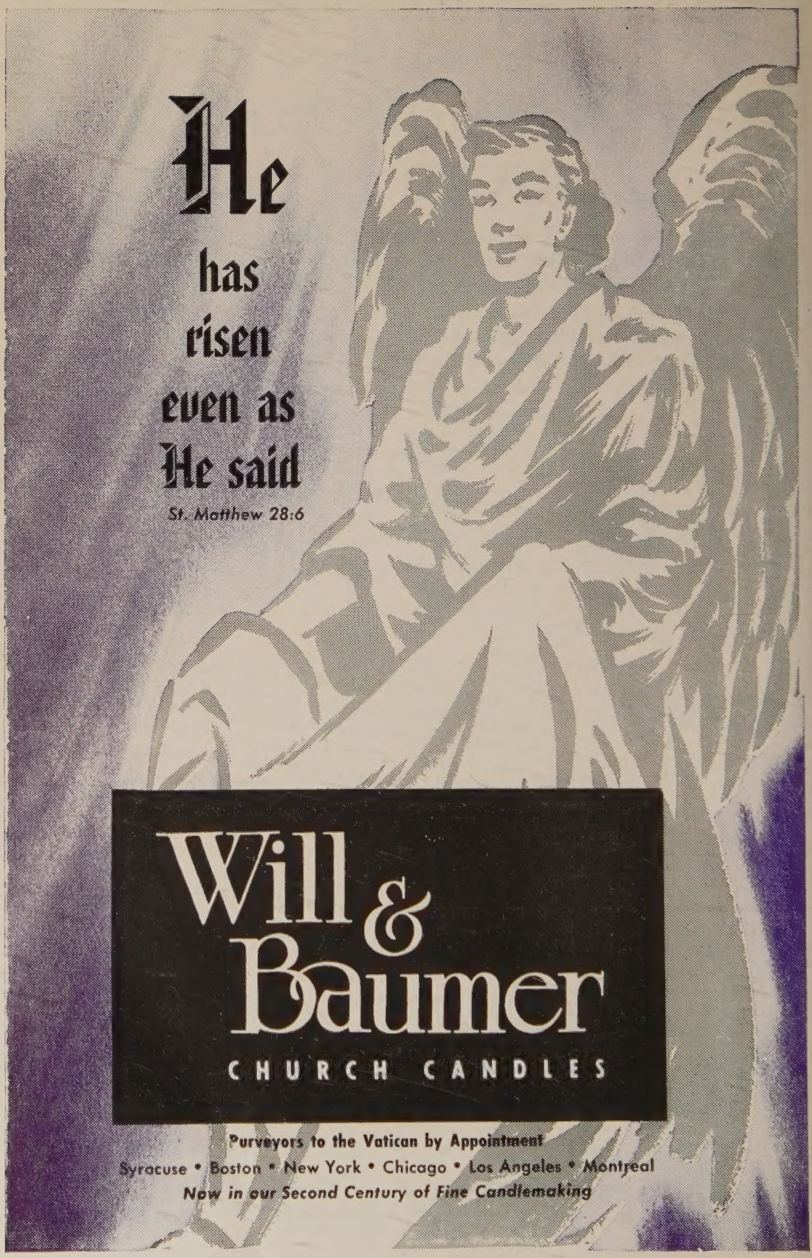
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